

Our Task
in Canada

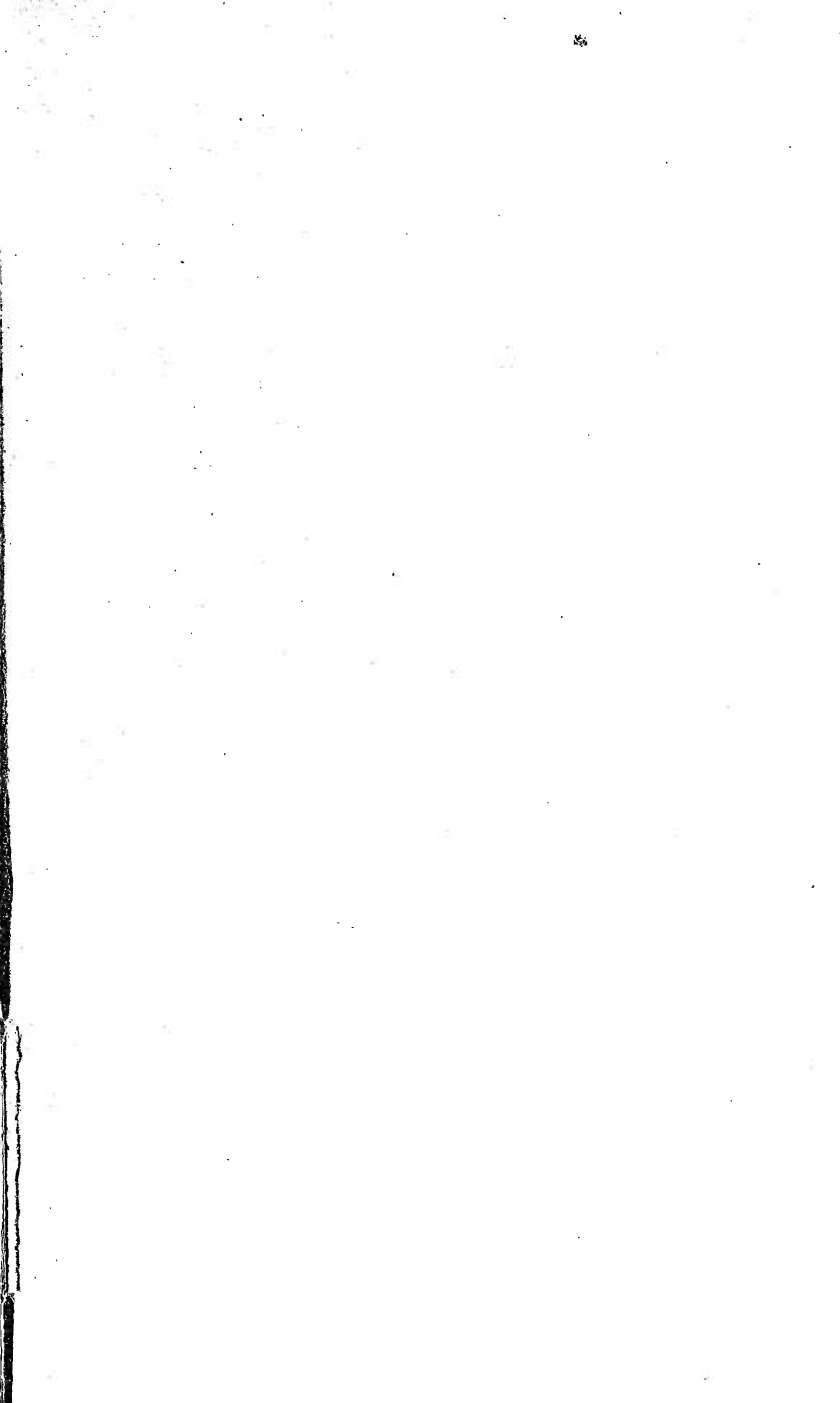


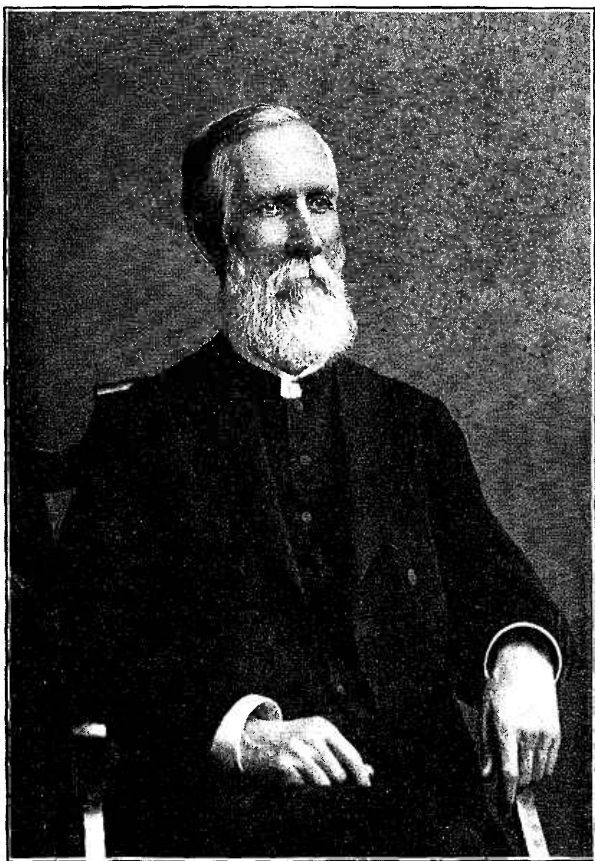
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THE LATE REV. JAMES ROBERTSON, D.D.,
General Superintendent North-West Missions.

OUR TASK IN CANADA

BY

R. G. MACBETH, M.A.

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FOR THE HOME MISSION BOARD,
PRESBYTERIAN CHURCH
IN CANADA



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INTRODUCTION

At the request of the Home Mission Board, the Rev. R. G. MacBeth prepared for the Presbyterian Summer School a series of lectures on the history and progress of our work in Canada. Through residence and travel in different parts of the Dominion, intimate association with various departments of the Church and considerable research in connection with other literary work, Mr. MacBeth has special qualification for the undertaking. As the Board has been in receipt of many requests for a Home Mission textbook, proposal was made that the lectures be published for use throughout the Church. Mr. MacBeth has kindly placed them at the disposal of the Board without any financial interest in their publication, and the Board now issues them in book form with the hope and prayer that the Great King and Head of the Church may bless all efforts made to deepen interest in the tremendous work we have to do in Canada.

ANDREW S. GRANT,
Convener Home Mission Board.

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OUR TASK IN CANADA

CHAPTER I.

VALUE AND USE OF THE CHURCH.

OUR interest in Christian missions turns on our estimate of the Church of Jesus Christ. Our day is sceptical in some directions as regards the Church, yet professes much respect for Jesus Christ; but in a day when we consider organization one of the most highly necessary elements of success, business or political, our respect for Jesus Christ should make it obligatory on us to believe that He would found an organization to disseminate His ideas. Our appraisement of Jesus Christ should compel us to believe that He organized something for that purpose, even if we had no record of its inception. But the Holy Scriptures do not leave us in any uncertainty here. God's most ancient organizations on the earth are the family and the Church. The family precedes the Church, and to this day the Christian home is the citadel of the nation. But religion, which is the intercourse of the soul with God, and the activity resultant from that intercourse, had to be propa-

gated in view of the fact that sin had entered into the world. The Church is religion harnessed up for a propagandist aim, or in more modern phrase the Church is a power-house from which there must flow out amongst men the elements that bear heat and light and energy for warming the world out of its cold, for lighting its darkness and for driving it on to God. And it is worth while remembering seriously that the only thing which can resist the dynamic current is the human will.

A study in missions is only of value to those who consider that a church is a vital necessity in every community. If the presence of a church is unimportant, then we need not waste time advocating its building or scatter substance in maintaining it. Thus far we only know of two places where a church is recorded as absent, because not necessary. The one was the Garden of Eden before sin entered. There was no need of a church there, but, after the great Exclusion, altars began to rise outside the gates to articulate man's desire to get back into the companionship of God. The other place where a church is not needed is the new Jerusalem, the City of God. John says: "I saw no temple therein," because none is needed in the sinless realm. But we are here on the common earth, and sin is everywhere defacing

the image of God. The Church must combat sin, must edify souls, must keep vivid in a material world the sense of God, or there is nothing but darkness ahead.

To begin on common ground, it may be well, in this somewhat flippant age, that every man's common-sense tells him there is a presumption in favor of an institution which has borne the test of time. A commercial traveller likes to be on the road for a long-established house, a soldier likes to belong to an historic regiment, a teacher takes pride in his ancient university. For despite our craze for novelty we all recognize that only the genuine can stand the acid test of the years. The Church is one of the miracles of history, defying all the wear of the ages. Enemies have told her to begone, they have stoned her and left her half dead by the wayside, but she has arisen again and gone forth with more flaming vigor than ever from the place of the martyr's blood. Even the friends of goodness have at times suggested the Church's failure till it seemed she was being stabbed in her own house, but she only smiled at their unfaith and pressed on with the speed of youth in her step and the glory of God shining on her face. From the sacrifice of Abel's altar she has grown till her sacred fires encompass the world. From the eleven men who fled in the night of

Gethsemane she has grown into the five hundred millions who, with the trampling of unnumbered regiments, are moving on to the bloodless conquest of the world. There are times when, in our small places, we lose sight of all this, and grow faint in our supposed isolation. But our meetings here and there in the missionary interest restore our weakening confidence. A few weeks ago I stood in the corridor of the White House at Washington and gazed on the strong face in portrait of the eminent Presbyterian elder, the late President Harrison. And out of his remarkable career as Christian and soldier and statesman this stood out vividly to my mind, namely, the night when he on the platform of the Ecumenical Missionary Council in New York recalled his experience in war. He said there was an occasion when, in advancing through the woods, it seemed as if his immediate command was very much alone, but suddenly they came out into a clearing and away to the right and left they saw the long line of their comrades in arms. Our missionary gatherings take us out into the clearing and on either side we see the line of the Church extending out to the uttermost parts of the earth. We have no reason to be discouraged.

There was never a time in the history of the world and certainly never a time in the history

of this new country when there was more need of the Church than now, to give visibility to the sacred cause of Christianity. Our age is more frankly materialistic than we would wish to see it. There is much unhealthy love of money and pleasure and professional sport, and the tendency of it all is to lower the spiritual atmosphere and chill the fairest blossomings of the soul. The Church needs men, but men ought to be taught that their need of the Church is much greater than the Church's need of them. A moment's serious thinking will satisfy any sane man that no community can afford to dispense with the Church. One can give the following reasons amongst others for this statement:—

1. The Church has an economic value which even the worldly man is quick to understand. The existence of the Church in a community makes business and human life safer. When Dr. Robertson, the great Superintendent of Home Missions, asked a townsite owner in the West for two lots for a Presbyterian Church he was answered somewhat profanely that there was not going to be any church allowed in that town at all. But the townsite owner, who perhaps thought he had some unsophisticated individual to deal with, had mistaken his man. Dr. Robertson said in his quick, decided way:

"I will let people know that there will be no church in this townsite and then we'll see how many lots you will sell." The owner of the lots had a swift repentance, and offered as many as were required free. He had got hold of the idea and had suddenly learned the business value of the Church. Real estate would not be high in Sodom and Gomorrah that morning when Lot was escaping and the storm of ruin was rising over the cities that had dispensed with religion. That this is true is the business world's compliment and tribute to the Church. A few years ago when I was on a deputation to a legislature asking for a Lord's Day Act, one witty man who opposed it told a story to illustrate his statement, to the effect that the ministers wished to close up everything but the church so that people would have nowhere else to go. But another replied that he knew a certain district in the Western States where everything else was wide open and the church closed, and that the very man who had just spoken would not remain there with his family. So also the tourist who landed on a once cannibal island and in conversation with the old chief ridiculed the Church and the Bible underwent sudden conversion when he was told that but for the Church and the Bible his head would have been broken on a stone and his body

roasted in an oven before he had been half an hour on the island. In the same direction, Major Walsh, that gallant Mounted Police officer, whom I knew well, said once that the missionary, doing work amongst men in the railway construction camps, was worth ten policemen. And so we might go on and illustrate endlessly this aspect of the value of the Church.

2. In almost the same line we make a claim for the Church of special force in a new country when we say that the Church, which keeps alive the idea of God, is the background of law and order and the foe of anarchy, which is a product of atheism. When some years ago the anarchists who had thrown bombs amongst the police on the Haymarket in Chicago were released from jail, they marched out with their friends to one of the parks under a red flag which bore this inscription: "No God, No Law." This is at least in proper sequence. If there is no God there is no authority to stand as a basis for government, and hence the Church which keeps vivid the sense of God in the world stands for justice and order in the State. This phase of the subject is of immense importance in a country like ours into which are pouring many heterogeneous and lawless elements. We want Canada to be a land of law and order that human life may be safe and that business may

rest on stable foundations. There is nothing that will frighten business away from a country quicker than unchecked lawlessness, and it is well to remember that lawful trade is the calm health of Empires. The enactment and the administration of good laws rest on moral standards, and early in the study of my former profession of law I learned that no law can be successfully enforced that is not based upon the Ten Commandments. There are certain types of people who may prefer, as Kipling says, the manner of life that is found

“Somewheres East of Suez

Where there ain't no Ten Commandments.”

But we have no desire to see that type of life become the order of things in Canada. We do not want the laws or the morality of the lands “East of Suez” to prevail here. The idea of God kept vividly alive is necessary to law and order, and because the Church is keeping alive the idea of God patriotism of the true type will maintain the Church.

3. The Church should be everywhere in this country, because it witnesses for the reality and greatness of the unseen. The things that are seen and temporal have great prominence amongst us because Canada affords extraordinary opportunity for amassing and admiring

them. If the expression "sins that do so easily beset us" can be put as "the things that we stand around and admire and become engrossed in," then the sin of allowing the things that are seen to absorb us has much hold in this country. And the Church is needed to emphasize the fact that it is the unseen that is real and that is great. At present we see our immense natural resources, our broad acres, our forests, our mines, our wheat, our bank clearings and our customs revenue, our long railway lines and our skyscrapers, and they bulk so largely with us that we are in danger of thinking that material bigness is the same thing as greatness. But the Church stands amongst us to affirm that Bethlehem is greater than Chicago or Montreal, and that the unseen forces of life sway the world. The man who thinks will understand this, but the wayfaring man will not think in that direction if the Church does not press it on his attention.

4. And the Church should be maintained because it has been entrusted with the custody of the Word of God, and keeps that Book as a current factor in human life. We do not need to dispute with each other as to the nature of inspiration, but all Christians hold that the Scriptures of the Old and New Testaments form the written body of revealed truth given to us

by God through holy men of old who spake as they were taught by the Holy Ghost. The peculiar power of the Bible is evidenced by the way in which its texts put into ordinary language a strange power which gives the user of language a far-reaching influence over his fellow men. Instances of this will occur to every one, but one may illustrate by recalling that in a time of great stress the words of our Lord, "A house divided against itself cannot stand," quoted by Abraham Lincoln as proof that his nation could not endure half slave and half free, sped to the hearts of a mighty people who saw the crisis by the gleam of these words, and rose to save their country. This unique power of Scriptural language arises from the fact that in the Scriptures God has provided a principle for every possible situation to the end of time. Nothing in this modern day of ours is a surprise to the Book of God. Everything is anticipated and provided for in this treasure-house of Divine thought. The trouble in our generation is that men are not as familiar with the language of the Scripture as they should be, and that hence, in a time of social stress when there is supreme need of authoritative guiding principles to prevent chaos, confusion may ensue. No one is surprised to hear the familiar story of the great stateswoman whom we knew

as Victoria the Good, telling the visiting prince that England's greatness was due to the Bible, for the Book represented her faith. But it was a surprise and yet a profoundly joyous one when Mr. Huxley, who was agnostic in regard to its divine claims, said out of his observation of human events that somehow or other the future of the Empire depended on its relation to the Bible, and hence that he wished it taught in all the schools of Britain. If we believe these things let us maintain the Church, which makes the Bible the dominant Book of the day. We need it to mould the future of Canada.

5. And we need the Church because it stands for the Sabbath Day as a day of rest and worship. Both these are emphasized in the fourth commandment, where the prohibition of servile labor is explicit and where worship is implicitly enjoined in the word "holy." But there is not much hope for either being observed in any permanent way apart from the influence of the Church. Even machinery needs a rest, and from the selfish standpoint a day of cessation from ordinary labor might be established, but it was the Church which put the strand of the "Lord's Day, commonly called Sunday," into the fabric of the common law of the British Empire, and it is the influence of the Church that will keep it there so that it and not some

other day will be a day of rest. But men need worship more even than rest, and this day should be a holy day rather than a holiday, and the Church is the only institution which keeps the idea of worship before the people. Church-going may not be religion, but religion does not seem to live long without it, and when religion dies the nation will perish. Any man who makes effort to help any organization which lowers the tone and purpose of the Lord's Day is not even a respectable Canadian—much less is he a Christian. There is no need of an organization to help humanity on the down grade.

6. And we need the Church to make provision for better society for the tempted. When a man some years ago went to an institution for the cure of drunkenness the manager of it told me there was no hope for the man unless he was taken into the Church and surrounded by a better atmosphere. And the Church in every frontier land is a "home for the lonely." Many a young man would go to wreck without it amidst the temptations of the new country. The Church has an enormous preventive power that is often overlooked when men speak of it not rescuing men from the depths. It does rescue many, but, in any case, it is more important, as one has said, to put a fence around the top of

the precipice than to be at the bottom with an ambulance. The Church has kept many a young man from the precipice.

7. And we need the Church to provide a field of investment for men and women of means large and small. Money put out to usury by speculation or to interest in the ordinary way adds enough to a man's income to wither his soul into nothingness, whether the increase be hoarded for re-investment or spent on self-indulgence. Men have discovered in all the ages that they can get more vital enjoyment out of giving money to God than by doing anything else with it in the world. So Matthew the tax-gatherer discovered in the long ago, and so have many thousands since that time. The Church keeps open before men opportunities for the only investments that will bring them in dividends after they are dead.

Moving a step higher, we say men need the Church as a place of salvation. We cannot reason sin out of the world or argue it down. As the eye, if diseased, dreads the light for which it was made, so the soul diseased by sin shrinks back from holiness with the cry "Depart from me, for I am a sinful man, O God!" It is strictly logical for sinning men to love darkness rather than light because their deeds are evil. Sin and holiness must be separate, and if

we choose finally the company of the sinning and avoid the company of those who are called to be saints we will prolong this into the eternities. The Church calls us to the right choice and shows us the way to life. It furnishes the ideal character in Jesus Christ, its founder, and it supplies the means by which can be produced that supermanhood which the world so deeply requires. So every community needs its church to keep alive the sense of God, to teach the reality of the unseen, to exalt character, to perpetuate the things that make nations great; and we are false not only to our Lord's commission but to all we believe to be for the betterment of society, unless we strive through the Church to be witnesses for Christ in Jerusalem (our own community), and Judea (our own country), and in Samaria (amongst people we do not naturally like), and unto the uttermost parts of the earth.

CHAPTER II.

MISSIONARY IDEALS AND IMMIGRATION.

PARTISANSHIP as between Home and Foreign Missions is practically an offence against the universality of the Gospel of Jesus Christ. For convenience in administration we use these designations, but the work is one and inseparable. It is not too much to say that they cannot live apart from one another. The Church is, in essence, a missionary organization, and the whole world is her parish. Personally I have felt this strongly throughout my ministry, and have sought constantly to minimize to the vanishing point any division in this regard. In 1896 I moved in the General Assembly a resolution with a view to securing more unity and consistency in the policy of the Church, and ten years later moved in another General Assembly for the amalgamation of the two societies amongst the women of our Church, having the feeling that the division was not in the best interests of the congregation or the work. And I have not served on either of the missionary committees of the Church, so that I can fairly claim to be non-partisan in this matter. But we must frankly face situations as they arise.

Every student of history knows that every nation has its critical hour, during which what is or is not done affects for weal or woe all the after life of that nation and the world. And anyone who does not see that this is Canada's critical hour in relation to church work has not been studying with open eye and heart the events of recent years. The French King who ceded Canada with a light heart because "it was only a few hundred acres of snow" has had followers by the legion down to a short time ago. Canada was looked upon as an inhospitable clime and as a land of doubtful future. From the British Isles and the Continent tens of thousands of emigrants were going to the United States, Australia, New Zealand, South Africa, and the rest, while we in Canada, with half a continent of territory, were struggling on with a few millions less in population than the capital city of the Empire. But all this has changed with the utmost completeness. Canada is to-day the Mecca of the world's emigration. With one accord the peoples of the earth who are on the move seem to be heading in our direction. And those who are coming are by no means immigrants like Abraham, who builded an altar in the new land before he built anything else. Nor are they immigrants like the early settlers in the Province of Ontario or

the Maritime Provinces or the Red River country, who took no rest till they had erected churches and schools and colleges, even in the midst of their struggles for a livelihood. Some of the newcomers are of that highly desirable class, but they are tremendously in the minority. For the most part those who have been coming in recent years are of inferior races and lower civilizations. And our task is to make them Christian citizens of Canada.

All progress consists in holding the ground we have and winning more. I saw once a tug of war in a prairie camp between the regiment to which I belonged and another. The winning team was the one which had made the thing a study, and which, by a movement of wonderful precision, executed a hand-over-hand pull, holding what they had and gaining an inch by each effort, until they drew their opponents over the line. An old sea captain once told me that if he was in danger of being driven on shore, and if by crowding on all his power against the wind and tide he could gain a foot an hour, he would get out to the open sea. In our missionary work so far in Canada we have been holding our own fairly well when immigration was light, but it will need all our efforts to keep what we have and assimilate into it what comes to hand. And besides, what will become

of foreign missions in the future if we lose our hold on Canada? This is the last portion of the world to be settled, and here some of the greatest problems will have to be solved. If it be true, as history seems to say, that the star of Empire has, from the beginning, been wending its way westward, then because there is no further West than our country, because on our Pacific shore the Orient and the Occident face each other, the star will halt over Canada and under it some great messianic achievement for the good of the world may be born. This Dominion, if we are faithful, seems destined to become in the hands of God a chosen instrument for turning the rest of the world unto Him, and if we fail in our duty we shall lose the peerless opportunity of the world's history and the nations of mankind beyond will suffer. We must have the whole world in our vision or we shall not exert ourselves to the utmost, but it ought to be clear to all of us that no gain just now abroad is going to make up for failure at home. There are ways in which it is easier for us to do the work abroad. There is the temptation to do the work that we can do by proxy, and the writing of cheques is simpler than the work over which we have to personally bend our backs. All the work in Canada is Home Mission work whether we call it so or not, and we may find

it easier to do work amongst people far away than amongst the same race here at home. We may find it easier to do work in China than in Canada, but if those of the Chinese and other races who are in Canada are not brought into the Church our task abroad is made immeasurably harder. On all hands we are oppressed by the supreme need of the home land in view of the nations beyond.

A look at our mission field in Canada increases our sense of the enormous work that lies before us. Our dear old friend, the late Dr. Robert Murray, of Halifax, did much wonderful service for the Church, but he never did a better thing than to give us a vision of our work in Canada in the famous hymn:—

“From ocean unto ocean
Our land shall own Thee Lord,
And filled with true devotion
Obey Thy sovereign word;
Our prairies and our mountains,
Forest and fertile field,
Our rivers, lakes and fountains
To Thee shall tribute yield.”

It is said that when the Fathers of Confederation were discussing a name for the new nation there were many suggestions made, but that the designation “Dominion” of Canada was settled upon owing to its appropriateness, answering to

the description of the 72nd psalm: "He shall have dominion from sea to sea." Our Home Mission field is the greatest half of a continent, stretching from the Atlantic to the Pacific and from the International boundary line to the North Pole. Nine Provinces, from Prince Edward Island to British Columbia, itself an immense area, and on to the Yukon Territory, afford almost illimitable opportunities for the exercise of the energies of the whole Christian Church. Into this great country, as we have said, the nations of the earth are pouring their people at the rate of over half a million a year. Emigration and immigration make an enormously interesting study, but it is somewhat beyond our horizon in these lectures. One cannot help noting, however, the historic fact that emigration is due largely to the proper instinct for betterment that keeps the business world from stagnation. Unsatisfactory social conditions make people restless, and if they cannot remedy them they get away to some country where things have not settled into rigidity, and where they may head off the conditions under which they have suffered. Wrong social conditions in any country are due to the absence or the imperfect practice of the teaching of Jesus Christ, and wrong social conditions are, therefore, a challenge to the missionary and

evangelistic agencies of the Church both at home and abroad.

The effects of immigration on our own country's life are evident, and they have been classified as racial, economic, social and political. *Racially* this country will change through inter-marriage of the different nationalities. The blend will be various, but it is well to remember that the ethnic strain of a people does much to modify their ideas of civil affairs. Our hope is to evangelize the constituent elements of the coming blend before it is too late. From the standpoint of *economics* it is evident that immigration has a tremendous influence. Generally speaking, the foreigners that come to this country menace, in a certain degree, the welfare of our laboring class. Cheap labor almost inevitably lowers the standards of living and drives out those who wish to live up to the reasonable level of civilized comfort. It is quite well known that foreigners almost monopolize certain kinds of work in Canada, and the effect is disturbing. In some cases foreign labor has the advantage that comes from the habits of sobriety, but, generally speaking, foreign labor is sought because it is cheap. This is not healthy for a country. If there is room for this labor here it ought, by church and school, to be lifted up to a higher standard so that the minimum wage would

afford to any working man or woman the reasonable comforts of life. Capital has no business to exploit labor for selfish ends, and labor should be honest and fair with capital. Under present conditions the country needs both, and they need each other. It is part of our task through the Gospel to make conditions what they ought to be. At the manger cradle of the Christ of that Gospel the laborer from the sheepcotes and the capitalist from the Orient worshipped together. Christ is still the only common leader of both.

The third effect of immigration is *social*, and this may appear in several ways. A great many foreign immigrants do not consider pauperism discreditable, and this is something new on Canadian soil. Then the statistics show that foreigners of certain classes furnish the criminal list beyond all proportion to their numbers. And Anarchism is not unknown amongst ignorant people who have been trodden down by old world despotisms, and who import their bitterness and their extreme views to this land, where they are out of place. *Politically* our citizenship is perhaps too easily available to the foreigner. Manhood suffrage is only safe when we put emphasis on the manhood. Brief residence and naturalization papers without even property qualification, put men on the voters' list for most purposes. When these foreigners

reside in blocks, as they unfortunately do in some cases, they are in the hands of some skilful manipulator at election times, and their presence, turning the scale in many a contest, is a menace of a very deadly kind to the body politic. That a country has a right to establish quarantine against undesirable immigrants is admitted everywhere, but that is the function of the State. As a Church we have nothing to do with immigration policies, but as a Church we have to deal with the fact of the immigrant when he comes, no matter where from, and must do our best to lift him up in the social, civil and moral scale.

CHAPTER III.

IN THE PRAIRIE COUNTRY—EARLY AND LATER DAYS.

PASSING from these general considerations it may be well to look at the field in some detail, and we may begin, not with the oldest part, but with the part which, of recent years, has been most prominently in the eyes of the Church as a sphere for Home Mission enterprise, namely, the portion of Canada lying west of Lake Superior. All the other parts of the home field lie within some one of the older settled Provinces, but the Canadian West was, with the exception of a few points, practically virgin soil till within the last few decades. Vast areas of it are still unsettled, and hence, for long years, while its immense distances are being settled upon by millions, it will call for the full energies of the whole Church of Christ.

The history of the Canadian West is full of romance, tragedy and pathos, but only so much of it as will give us an intelligent idea of the situation will be discussed in these studies. In the year 1670, King Charles gave to one of his court favorites, Prince Rupert, and his associates, a fur-trading charter, bestowing upon them practically the absolute right of control

over all of British North America west of the Great Lakes. This was the beginning of the famous company known as the Hudson's Bay Company, the full designation being "The Governor and Company of Adventurers of England trading into Hudson's Bay." This charter, of course, conveyed one of the most extraordinary and thorough-going monopolies of trade ever known. Such monopolies are wrong in principle, but there are some remarkable things in human life. The basis of every system of industry or business or anything else, is the character of the units who work it out. Hence a good system may fail if it is worked out in practice by people of defective character, and on the other hand, a bad system may work wonderfully well by being wrought out by men of high character. Nothing is more overlooked than this in our day by certain kinds of people who have enthusiasm for social regeneration. Theories may look well in the air, but they have to be worked out on the plain earth by human beings, and on the character of these human beings more than on all things else the outcome depends. The Hudson's Bay Company as a monopoly and a system of practically autocratic control of a country, was wrong in principle, but such was the high character of its officers and its employees that in the two hun-

dred years during which they ruled their great domain there was practically no trouble or difficulty with those under their control. They treated the Indians and others with the utmost fairness, and though in the closing years of its *régime* there was some resentment against the company's holding so much territory that should be thrown open to the world, they closed their monopolistic history with singular honor and credit.

The Earl of Selkirk, who in the opening years of the nineteenth century was the Governor of the Company, was a fine example of the character that counts. In those years the landlordism of the North of Scotland was driving the peasant farmers from the straths and replacing them with sheep. It was a dark time for the Presbyterian peasantry of Sutherlandshire when they were harried out of their poor but beloved homes to live or die as best they could. To these persecuted people Lord Selkirk came as a philanthropist, and offered them homes in the heart of the North American Continent, in the domain of the Hudson's Bay Company. The story of their transference to the Red River country, near where the city of Winnipeg now stands, is one filled with endless hardships, heroic endurance and final triumph, but we cannot enter on it now.

Our point here is that the Selkirk Colony on the Red River, known to Church history as the parish of Kildonan, is a standing argument for Home Missions.

The Kildonan settlers were earnest, God-fearing, Sabbath-keeping people, whose main interests outside the home were the church and the school, and they have stamped their character indelibly on the West, where they were the first white immigrants. Had they been godless, careless people, their influence would have been felt for evil unto this day. For thirty-five years they were without a minister of their own, but they kept alive religion in the home and prayer-meeting, and they attended for part of the time the services of the Church of England, which kindly adapted the service to meet their views, but on the coming of the Rev. John Black, in 1851, three hundred of these Scotch Presbyterians were found prepared for examination for admission to the Lord's table. John Black (afterwards Dr. Black) was a man of unusual power as a preacher and a theologian. Intense of nature and profound in conviction, his influence on the religious and educational life of the country was tremendous. His parish became a centre, and as new people began to come into the West they came under the influence of that remarkable community. From that

parish men and women scattered over the country carrying their convictions with them and leavening the incoming settlements with their faith. In that parish plans were made for the planting of missions, not only in settlements nearby, but as far northwest as the North Saskatchewan. In that parish Manitoba College was built as the missionary institution from which men have gone by scores out to the fields of the Church both at home and abroad. When the subject of Home Missions is studied in relation to the Canadian West the place of honor must be given to Kildonan, whose early settlers amid their toil and tears kept triumphantly alive the torch of religion in the new country.

“Take up the torch and wave it wide,
The torch that lights time’s thickest gloom.”

From that day, a hundred years ago, the Presbyterian Church has been a potent influence in the West and holds by general consent a position of supreme importance, and hence of supreme responsibility.

This peculiar prominence and influence of the Presbyterian Church in the West may arise from the following considerations. To begin with it was first on the ground by beginning services under Elder James Sutherland, on the Red River, in 1814, six or seven years before

the Anglican and the Roman Catholic Churches began work in that country. The Methodists entered about 1869, and the others later. Then, as we have indicated, the character of the early Presbyterian settlers and their general advance in education gave them the respect of all parties. Later on when the West was fairly opened to the outside world, the General Assembly met in Winnipeg in 1887, and there again in 1897, in Vancouver in 1903, and in Edmonton in 1912. The Vancouver Assembly was a great undertaking. It was the first nation-wide Church court to meet on the Pacific Coast, and men who had formerly talked lightly enough of all churches said to me there that the statesmanship evidenced by the Assembly coming across the continent to study the situation had won their profound respect, and their best support henceforth. Then, our Church in the West has been blessed of God in its leadership. The pioneer minister, John Black, has left a wonderful influence behind him. James Nisbet, of the Saskatchewan, was a man of saintly life, whose missionary labors to the limit of his life have given the Church to which he belonged peculiar hold on the people of that farther West. The famous Principal of Manitoba College, John M. King, reared scores of devoted students to continue the great work for which the college

was founded. In the farther West, Herdman of Calgary, Carmichael of Regina, McKillop of Lethbridge, Jamieson in British Columbia, besides many others who are yet with us, led the Church up to high levels of achievement. And also there arose amongst us that prophet and seer, James Robertson, whose work for the West becomes more wonderful in our eyes the more we think of it. That tall, spare, Highland figure, with the plain face and the eyes that could melt in sympathy or blaze with righteous indignation, haunts us yet; the deep, intensely earnest voice still cries to us, and the strong, stern grip of the sinewy hand still remains with us as assurance of a great genuineness of soul and purpose. Coming from Ontario to Winnipeg in 1875, he was soon thereafter called to Knox Church there, and in 1881 he was made Superintendent of Missions for Manitoba and the Northwest. His parish was from Lake Superior to the Yukon, but his sphere of operations was everywhere over the East and in the old land, where, with resistless power, he preached the flaming evangel of the Western opportunity. I met him in all sorts of places and situations during the great days of his superintendency—in buckboards on the prairie, on trains in the mountains, and in wayside inns where he got his mail and wrote his letters,

sometimes all night long so that he could catch conveyance, stage or train, or ride to some farther point, in the morning. More than any man of his day he saw what the West was going to be, and the amazing development of these last few years would not have surprised him, for he saw it coming long ago. I have known personally most of the leading men of the West, splendid men, who developed the unknown resources of the country. I have known the Ministers of the Crown who planned important legislation, the men of business in growing cities, the railroaders who have gridironed the lonely prairie, and who drove their iron horses through the mountains to drink on the Pacific shore, and I give them the tribute of great respect, but above them all as a real maker of the West I place the great Superintendent who labored to keep vivid in a new land the sense of God, and who paid with his life the full price of his devotion to a noble cause. His dust lies fittingly in the old cemetery of Kildonan, on the verge of the great prairie, in company with the mortal remains of the forefathers and pioneers, and from their graves we may well take new inspiration for the stupendous work that lies before us.

Dr. Robertson was succeeded by Dr. E. D. McLaren, of Vancouver, with the title of

General Secretary of Home Missions, including in its scope the duties of office work and general oversight, and with Dr. J. A. Carmichael and Dr. J. C. Herdman as Western Field Superintendents. Dr. Robertson had, as circumstances at the outset demanded, spent nearly all his time on field work, and Dr. McLaren's special contribution to the Church was his putting the department of Home Missions into a system working through the head office. But this, with the general oversight and much travelling, proved too great a strain, and after eight years' strenuous labor Dr. McLaren retired to take up educational work in Vancouver. Then a rearrangement took place. Dr. A. S. Grant, the pioneer missionary to the Yukon, was appointed General Superintendent, with Rev. J. H. Edmison as Secretary of the Board. Under Dr. Grant there are ten District Superintendents, each of whom has oversight of a large area of the rapidly-growing country.

Meanwhile, the West has become a tremendous hive of activity. Prairies over which in my boyhood one could ride for days without seeing a living human being, are blossoming everywhere and becoming the granary of the world. Cities stand where a few years ago the buffalo and the coyote and the adventurous

hunter or trapper were in possession, and the moment is electric with opportunity.

“ We are living, we are living,
In a grand and awful time,
In an age on ages telling
To be living is sublime.”

Let us look at this Western country, with the peoples that compose its population. The little congregation of Kildonan has become a thousand and the small colony a mighty nation. Perhaps the remarkable way in which our Church has moved forward in the West is due also to its adaptability. In the report presented to the 1912 Assembly by Rev. W. D. Reid, Superintendent of Missions for Alberta, the following is stated amongst other “very definite conclusions with regard to the work.” Mr. Reid says: “Presbyterianism specially suits this West. There is in it a virility, a strength, a democratic spirit, a practicalness, a straight-forwardness, an aggressiveness, a genuine honesty and manliness in life that appeals to the average Westerner.” This being true, it will probably be clear to most thinking men that the elements which produce the type of life that Mr. Reid describes should not be allowed to perish. In a certain city in the old world, some years ago, the municipally-supplied water

was so soft that growing children were found to be deficient in bone, and elements had to be introduced to make the water hard enough to produce that highly necessary part of the human anatomy. This is Canada's growing time, and it is not a time for soft creeds. We need a creed with elements that make bone if this young country is going to stand erect and take a man's place amongst the nations of the earth.

CHAPTER IV.

A MEETING-PLACE OF NATIONS.

As we are entering upon a study of the condition of things amongst the people of the Canadian West, we may be called on to halt and explain why we should be asked to prosecute mission work in a land of such abounding wealth. A lot of people seem to be obsessed with the idea that the Gospel is only for the down and out class. The average evangelist, with all due respect to him, is rather too much given to this idea, and people get it into their heads. If this proceeds from a conception of the Gospel as unable to deal convincingly and helpfully with the well-to-do, it is on an entirely wrong basis. The Gospel is the power of God, and hence it can deal with people apart from what is superficial and accidental. The Gospel has done this effectually all along the ages. Matthew and Zaccheus and Joseph of Arimathea are still with us, and only when they have Christ in their hearts will they discover what they ought to do with their wealth. We must exercise common sense in regard to these matters. Instead of indiscriminately condemning men and countries to whom the Lord has given wealth, we should

capture them for Jesus Christ, and harness them and their wealth for Him and His Church. Such men and such countries need the Gospel to prevent them wallowing in the mire of self-gratification. There is nothing necessarily criminal in being well-to-do. Poverty is a crime if it is due to sloth or vicious living or deliberate failure to avail one's self of the surroundings into which God has thrust us. It is no credit to a man to be poor if he is camping on a gold mine and knows it. There is nothing in all this world so contemptible as making money by grinding the faces of the poor or by foul business or unrighteous methods. But all money is not made that way. And yet, however it is made it will ruin any man who does not get the grace of God in his heart—ruin him to all eternity. Hence our need of work amongst well-to-do people and in a well-to-do country. Blessed is he who works amongst the poor, but blessed is he also who works faithfully and fearlessly amongst the rich. Both need the Gospel. We speak at times as if the minister who works in the slums is worthy of all praise, while we are rather doubtful about him who works in the West End. But if we can get more Gospel into the West End we shall have less slum in the East End. So let us, while providing amply for the

poor everywhere, push our work amongst the rich lest we reach in Canada the point where we have to quote the poet who cried:

“Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.”

With this thought before us let us enter the great Western country.

From Lake Superior to Kenora the mission fields lie largely along the railway lines, as the country is not specially attractive to settlers in view of the open spaces farther on which are more easily farmed. Districts such as Rainy River, and the like, afford more opportunity, and there we are carrying on successful work. Immediately east and southeast of Winnipeg the country is well settled, and in many places the work of the Church is self-sustaining. When we come to Winnipeg we get fairly into a sense of the magnitude of the Home Mission problem. I remember Winnipeg well when it was a mere hamlet growing up near the old Hudson's Bay trading-post, Fort Garry. From the few hundreds that lived there then, mostly of Anglo-Saxon race, the city has grown to a population of 200,000 people, with a mixture of almost all the nations of mankind. We think it safe to say that forty different languages can be heard any day in Winnipeg streets and

schools. But the problem of the city generally may well furnish material for a separate treatment, and so we pass Winnipeg and enter on the vast prairie country beyond.

One recalls at this point the brilliant sentences spoken by the eloquent Irish Governor-General, Lord Dufferin, when visiting Winnipeg in 1877. In the course of an address, which is a real classic, Lord Dufferin said: "It was here that Canada, emerging from her woods and forests, first gazed upon her rolling prairies and unexplored Northwest, and learned as by an unexpected revelation that her historical territories of the Canadas, her eastern seaboard of New Brunswick, Labrador and Nova Scotia, her Laurentian lakes and valleys, lowlands and pastures, though themselves more extensive than half-a-dozen European kingdoms, were but the vestibules and antechambers to that till then undreamed of Dominion whose illimitable dimensions confound the arithmetic of the surveyor and the verification of the explorer. It was hence that, counting her past achievements as but the preface and prelude to her future exertions and expanding destinies, she took a new departure, received the afflatus of a more important inspiration and felt herself no longer a mere settler along the banks of a single river, but the owner of half a continent, and in the

magnitude of her possessions, in the wealth of her resources, in the sinews of her material might, the peer of any power on earth." These are wonderfully prophetic words, but they were uttered by one of the most remarkable men of his day, and he lived to see, in large measure, their fulfilment.

Beyond Winnipeg, the prairie stretches one thousand miles as we travel the Canadian Pacific Railway before we come to the Rocky Mountains beyond Calgary, and southward through Lethbridge and to the boundary line. Or, if we go C.P.R., C.N.R., or G.T.P. north-westward, we pass six hundred miles or more to Prince Albert and Edmonton, each one of these being in turn gateways to immense areas beyond. Well might Lord Dufferin speak of "illimitable dimensions." Tens of thousands have scattered over these plains in the last few years, but as I passed over them last summer the settlers' homes looked almost as isolated as ever. Some districts have changed like an Arabian Nights transformation. A little over a score of years ago I walked from Calgary to Edmonton on military service, but except for a few roving bands of Indians there were no inhabitants. Calgary and Edmonton were then but frontier outposts with a few score people in each. Last

summer I saw them as two crowded, rushing, modern cities, and all across that once vacant prairie between them there is now a long string of populous towns supported by growing rural settlements. Prince Albert, founded as an Indian mission in 1866, remained for years isolated, but now is one of the rising cities with all modern paraphernalia. Brandon, Regina, Saskatoon, Moose Jaw, Swift Current, etc., were a short time ago little more than points on the railroad map; to-day they, too, are populous cities with all the most recent accessories of life. Facts like these indicate how the face of the country has changed and what all this means in the way of added responsibility to the Church. Even if all the incoming settlers were Anglo-Saxons, there would be danger in leaving them without the ordinances of the Gospel for any length of time. I have personal knowledge of some points that were overlooked in earlier days by all the Churches—for there is perhaps more overlooking than overlapping—and these places became corrupt and a source of corruption to later arrivals, while on the other hand places where the Church was early on the ground became fruitful of good to the surrounding country and incoming people. But in our day the settlers that are pouring in are not by any means all of our race, and we need to reach

them at the outset. Of our own race are the thousands pouring in from the British Isles and the United States. On the whole, these are most desirable settlers. The English, Irish, Scotch and Welsh people are at home under their own flag and have a generally wholesome appreciation of British institutions. Some of them may have lapsed from the Church, but they can readily be reached. The Americans are, many of them, repatriated Canadians, and even where they are not, the young people soon get into touch with the life of their adopted country. Blood is thicker than water and we are kinsmen. Some of the Americans have proven very helpful in the churches here, but rather too many of them come over with loose ideas as to the sacredness of the Lord's Day, and this is perhaps the greatest danger from this class of immigrants. In the folder announcing the opening of a summer resort in Ontario under control of an American syndicate, I saw it stated that the "Canadian Sunday" would be respected. Well will it be for Canada if she can hold her day of rest and worship in so distinctive a way that incoming people will respect it.

One wholly undesirable class of settlers from the United States is the Mormon colony in Southern Alberta. I was in their locality last

summer and made some further enquiry into their manner of life. It is said by some that from the standpoint of the country's development the Mormons are especially good settlers, but I could not discover that they were ahead of the other American immigrants in this respect. They began coming to Alberta in the early nineties and have had the advantage of being backed by individuals with large means. But they have accomplished no more than other settlers from the States with similar means would have done. In any case no enterprise on the part of any community can make up for the antagonism of that community to the principles that make for a stable and righteous nation. As to their history, it is perhaps enough to say that Mormonism was founded by Joseph Smith in 1827, at which time he claims to have found what is called the Book of Mormon buried in a vault in New York State. From this book Smith claims to have made translations as if from a document written by Mormon, an alleged prophet of God. He began the Mormon Church, but there was nothing saintly about him or his methods. He was frequently charged with immorality because he had a habit of appropriating women and property in the name of his religion. He landed finally in jail, but a mob broke into it

and lynched him. The redoubtable Brigham Young succeeded Smith in the rôle of prophet and made Utah the centre of the Mormon work. There, on the frontier, the Mormon Church flourished for years before the country at large became aroused to the meaning of it. The Mormons claim "The Book of Mormon" to be equal in authority to the Bible, and they say there is no salvation outside their organization. Polygamy is a cardinal article of their creed, and manifestly would make a real home an impossibility. If the home is the real heart of the nation, then Mormonism is one of the spears that pierce the centre of the nation's life. Polygamy, of course, is not openly avowed in Alberta, but the households are often abnormally large and there is constant admonition from the leaders to replenish the earth. If the Mormons continue to grow in numbers, and if the "better classes" (so-called) amongst our own people get into the attitude of looking on families as an obstacle to social prominence and indulgence, we can easily see what the result is going to be. Besides polygamy as a fundamental article of faith, the Mormons have no conscience in the affairs of State apart from their leaders. The Mormon vote is that most dangerous thing, a "solid" vote, and it is absolutely in the hands of the priesthood. This

condition of things is ruinous to a free state. Other people divide in their party affiliations or preferences, but the Mormons vote together solidly and may at any time hold the balance of power in their own community or district, and possibly in a whole State or Province. Their organization is very complete, and they tithe to support their Church. Their church services are conducted with privilege to "lay" speakers. Communism is practised in a sense, or at least mutual helpfulness. They are not friendly to strong drink or to the practice of gambling. The good elements in their system attract, and the dangerous elements can the more easily do their deadly work in a country. The people are all propagandists, and therein they put us to shame. The dangerous growth of Mormonism can best be withstood by Christian people practising full-hearted devotion to their own faith and by cultivating the missionary spirit till every Christian is a worker in his church. Our Church has services in the Mormon belt. A good many Mormons attend, but there is no particular evidence of any disintegration of their system. The whole Mormon situation must be carefully watched in this country or great evils will result. We can trust the Mounted Police to see that the law of this country is not openly

broken in regard to polygamy, but the Church must endeavor to break in upon the solidity of the general organization and the State must protect itself against a manipulated vote. It is possible that in these days of rigid election laws something can be devised to make it criminal for any man to have the vote of a whole area in his professed control. We should give no place in Canada to a "Bossism" that seeks to control the State to the subversion of its highest ideals.

CHAPTER V.

FOREIGN TYPES AND INDIAN TRAILS.

It is some relief to turn from the Mormons to other and better immigrants not yet mentioned. The Scandinavians are amongst the very best settlers in our country—the Norse races, sons of the Vikings, like the Norwegians, Swedes and Icelanders. There are very few from Denmark. I remember when the Icelanders first came to Manitoba and were assigned to the shores of Lake Winnipeg, which was not thought to be a very good country for settlement. But they succeeded, and whether in town or country they are valuable people, very intelligent and well informed. They delight in debate in leisure hours, have strong political organizations, and for years have had some of their own race in the Legislature. The Norwegians and Swedes are capital people also—solid, reliable and industrious. They are in much demand for places of trust on railroads and similar work. The Germans, whether from Germany or Russia, are desirable. They are found in the east in Waterloo and other counties, in the west in Southwest Manitoba, and the northwest parts of Saskatchewan, etc.

Thrifty and steady, they make their way, and few settlements are more prosperous than theirs. We pass over these people with brief notice, for our problem is not with them to any great extent. They nearly all belong to some form of the Lutheran Church, and a good many of them become Presbyterians. For the most part they are alive to their responsibilities in the Church and in the State and are also disposed to good homes and family life. Some are perhaps uncertain in their observance of the Lord's Day as a day of rest and worship, but a good many native-born Canadians can improve in this respect and set the newcomers a good example. If the Canadian Sunday is lowered in standard the responsibility will rest most heavily on our own people.

For a more interesting and difficult portion of the immigration problem, we may consider the settlers who have come to us from Russia in Europe, and none of them give us a more perplexing and fascinating study than the Doukhoborts, commonly called Doukhobors. The name means "Spirit-wrestlers," and was doubtless given to them in allusion to their peculiarly strange and puzzling religious creed. The name was not intended to be complimentary, but has in it a fine suggestion of the communion with the spirit world which these simple, sincere

people manifestly enjoy. The sect, if it can be called such, seems to have arisen on the southern frontier of Russia some two hundred years ago. Their doctrines spread to such an extent in a few decades that the Government of Russia and the Greek Catholic Church began to feel some alarm thereat. A body of people of the splendid physique of the Doukhobors that refused to render military service of any kind was not at all likely to be in favor with the Czar of all the Russias, and so his government in its tyrannical way began to crush out these simple but resolute folks. In Russia the crushing process is a fine art, and all its terrors were put in force to subdue these offenders against militarism. Their peaceful, prosperous little communities were ridden down by Cossack cavalry, and some of them were banished to Siberia and some to the frontiers of the old enemy, Turkey. And when Turkey showed signs of hostility and there was a general revival of the war spirit in Europe that was transforming it again into an armed camp, the lash of Russian conscription was laid upon the Doukhobors. They were hunted and hounded by the emissaries of the Government for years until in 1898 permission was given to these persecuted people to emigrate. This concession, some say, was won for them by the mother of

the Czar. Those who were in charge of the affairs of the Doukhobors began to look round for a suitable country, and when much study was given to the subject, Canada was pronounced to be the fairest field in the world. A somewhat famous article on Western Canada in the *Nineteenth Century*, by Prince Kuropatkin, who had travelled widely, is said to have decided the matter, and, moving quickly lest the permission to emigrate should be withdrawn, a large body of these oppressed people set sail and made their way direct to Winnipeg and the West. Great interest was taken in their coming, and at the request of some citizens there we held a meeting of the Winnipeg Ministerial Association to tender some sort of welcome to these people who were coming to us to escape oppression, and I was appointed to prepare and read an address. On the day after their arrival, a large company of the prominent people of Winnipeg met in the Immigration Hall. Before going into the meeting, Mr. McCreary, who was then Immigration Commissioner, showed me a copy of a cable sent by the recent arrivals to their friends in Russia. It read: "Arrived Canada—safe—are free." It was pathetic and splendid. At the conclusion of the address, which I read through an interpreter, the whole company of Doukhobors

bowed themselves prostrate to the floor. It gave one a strange feeling, but the hearts of the poor people were glad. Since that day, some people have made merry over the Doukhobors, but our faith in them remains. They are like children in their ignorance, but they are also like children in their frankness, faith, conscientiousness and simplicity. They have suffered much for their convictions, and people who are willing to suffer for their convictions are not to be despised in these mercenary days. The Doukhobors are mainly settled in Saskatchewan, though some are moving to British Columbia. They are largely under the domination of Peter Veregin, who lives in state and manages their affairs. They live in villages and work their farms in a kind of communistic way. They have no education and there are no schools amongst them. This cannot long continue. They have large families and will grow in wealth, for they are sober, steady, industrious and of splendid physique. How they are to be reached and lifted up is one of our problems. Their experience of the Church in Russia makes them chary of contact with the Church here, but they must have schools and missions or they will grow to be an element whose dead weight may embarrass the State. They are

splendid material, but it is material in the raw and must be dealt with at once.

From Austria-Hungary come a good many different peoples to Canada. Over some of them we can pass lightly, because they are not numerous amongst us yet and they are not "undesirables." We have a few from Bohemia, a country of which we speak with respect, because it was the land of John Huss and Jerome of Prague. The fight of the Bohemians for the Protestant faith is one of the great things of history, but they were practically crushed, and there is little Protestantism now in that country. There are Roman Catholics amongst these immigrants, but one is not surprised that centuries of persecution in the name of religion have made them doubtful of all church organization. There are people from North Hungary amongst us, too, in some western colonies. Slovaks they are called, and a race that produced a Kossuth may make their high contribution to our country yet if touched by the spirit of Christian Missions.

But the Galicians, as they are commonly called, or Ruthenians, as they call themselves, make up the largest body of our immigrants from Austria-Hungary. Their home was in Galicia and Bukowina. The Galicians have been coming westward for a long time, and

there are probably 170,000 now in the three Prairie Provinces. This is quite a proportion of the inhabitants, and hence they have to be reckoned with. They have not been favorite immigrants by any means. They were not clean in their habits, and when in liquor are ugly customers. They have adorned the police and criminal court records too much, and are looked on with some fear and suspicion by their neighbors. But they are extremely industrious and willing to do any kind of work. More than any other of our foreign immigrants, they have been eager to become Canadians, and from the first were anxious to adopt the dress of this country so as not to be marked as intruders. For the most part, they are engaged in rough work on railways and other construction undertakings, but they farm, too, with very considerable success even where conditions are hard. The young women, when taught, are good household servants, and a good many Canadian bachelors on the prairie farms have married the comely and strong Galician maidens.

Most of the Galicians were Roman and Greek Catholics—in fact they were a sort of mixture of the two and were called Uniats. But since coming to the West, large numbers of them have shown a desire to be free from the control of the old organizations and have founded a Greek

Independent Church. 'The Galicians who started this new movement came some years ago to our church, interviewing the late Principal King and others in Winnipeg, and expressing a desire to be taken under the oversight of the Presbyterian body.' Several young Galicians began to attend classes at Manitoba College, and some seventy of them were teaching school amongst the Galicians last year. They were all of the Greek Independent Church. 'During his Superintendency of Missions, the late Dr. Carmichael, a man of fine judgment and great devotion, gave much attention to the Ruthenian work, furnishing aid to the Greek Independent movement but leaving these people to follow largely their own somewhat ornate rites and ceremonies. The result has been that our Church is drawing many hundreds of them into the fuller light of the Gospel and the best civilization.' At Sifton, Ethelbert, Teulon, in Manitoba, under Doctor Hunter, and Wakaw, in Saskatchewan, under Doctor Scott, we have fine hospitals and educational work being carried on, and at Vegreville, near Edmonton, the work is on a quite extensive scale. There, Dr. Arthur has two homes for Galician boys who attend the public schools but have in the homes the added advantages of Christian culture and Bible teaching. They attend the ser-

vices of the Presbyterian Church, and Dr. Arthur's view is that boys so trained will go out as teachers amongst their own people and thus exercise an elevating influence upon them. Such efforts are entitled to the very strongest support. Vegreville is the centre of a colony of over 25,000 of these Ruthenians, who are coming into all the privileges of citizenship in Canada and whose moral and social uplift is of prime importance. There are considerable colonies at such points as Gimli and Starbuck, in Manitoba, and Rosthern, in Saskatchewan, and it is hoped that in all these places missionary and educational work will be carried on with increasing zeal. The most recent and interesting development is marked by an application from ministers and congregations of the Independent Greek Church to be received into the Presbyterian Church in Canada. This application indicates a large advance from the former position of these people, and seems to be the opening to us of a wide door of opportunity. It is good to note also that the Government of Manitoba has provided at Brandon a special training school for teachers in Ruthenian schools.

Poland has sent us some fifteen or twenty thousand of her people, and these are mostly in the cities and towns of Manitoba and Saskat-

chewan, though a few are in farm colonies. The Poles who have come to Canada are not on the whole of a very good class. They are not educated, they are rather lax in morals, and the freedom of a new country has led them into a good many excesses. A recent writer says that in Winnipeg Poles and police courts are not only alliterative but close in their connection. But there are some of them who are educated, and they are as a whole beginning to seek further education. They, too, are asking for a Government training school for teachers, and here and there already we find Poles as professional men in law and medicine. A marital riot in Winnipeg was described by a witty policeman as a wooden wedding, because it was the outcome of two Poles getting married, but all Poles are not to be put in that class. Poland has given to the world patriots like Kosciusko and Sobieski, men of science like Copernicus, and artists, musical and otherwise, like Paderewski, Modjeska and Muncacksi. Any people that have produced such types can surely, under the fostering influences of this country, do their share in the making of a new nation. No people in the world are more passionately patriotic, and in time their children doubtless will become devoted Canadians. The Poles have come to this country as Roman Catholics, but they, too,

like the Ruthenians, are swinging away from Rome and forming an Independent Church. These people have the promise of usefulness—there is a streak of genius and artistic sense as well as strength in their make-up, and the Church and the State should train them for Canadian citizenship.

Hungarians proper, Servians, Roumanians, Bulgarians, Finlanders, Armenians, and many more are here in smaller numbers. They are not in colonies anywhere, but if they come in larger relays they, too, will need the special oversight of all who are interested in the problem of the foreigner in Canada.

Italians are here, and are more than some others a class by themselves. In centres like Montreal, Toronto and Winnipeg, there are probably 25,000 of them, and all up and down the railway lines they are found in large numbers doing the heavy work. They do not take to the farm, and constitute a peculiar problem on that account. They are hard-working and, as a rule, fairly temperate, except in the use of beer. They are not naturally quarrelsome, but are hot-blooded if teased unduly. A fine feature about them is the good tone of their family morality. The women are devoted and faithful to their husbands and children. The Italians are so eager to make money in this

country that they often create bad conditions for themselves through overcrowding in cities. It is cheaper to have fifty pay rent for a house than five, but this overcrowding is bad. Nominally the Italians are Roman Catholics, but in reality they are nothing in religion. It seems a pity that so little is done for them in a missionary way in this country. The people of Garibaldi and Mazzini can produce here, too, some fine elements in nation-building.

We have 100,000 Jews in Canada, and they are part of the Canadian problem. I remember when the Jews began to come to Winnipeg, where there are now some 15,000 of them. They were mostly small dealers of various kinds and had all the proverbial shrewdness of the race. I once asked a friend of mine in that city if he had read "Ben Hur," and his answer out of his experience in the north end of the city was that he would not read any book which had a Jew for a hero. I asked him if he ever read the Bible, and when he replied in the affirmative he was rather confused when reminded that all the heroes of that Book were Jews. He had forgotten that for the moment, as also that Spinoza, Mendelssohn, Disraeli, Nordau, Herschel, Neander, and many more of the great, were from the same race. The Jews in Canada have brought with them a rather rabid type of

Socialism, and this does not conduce to religious depth. The old faith is not holding the younger people, and Christianity must intervene not only by virtue of her propagandist creed but for the sake of the Jews themselves and the country. The Jews are sober and industrious, they have a high physical morality which is most commendable, they are attached to their homes and they are by nature and training religious. They are wonderful people, marvellously separate, like a river in the ocean of humanity, and their conversion to Christianity would shake the world.

In thinking of all these newcomers and of the English-speaking people and the French who constitute the older part of the population throughout Canada, we must not overlook the Indians, who were, before them all, the lords of the isles, forests, lakes and plains. They are everywhere still, but their whole manner of life has been changed. The country is yet new enough in some of its parts to enable us to remember the Indians as we knew them, living in rude abundance, the monarchs of all they surveyed. The fish in the great rivers and smaller streams, the game in the forests, the buffalo on the illimitable plains, were all theirs, but the incoming of settlement took nearly all this away. The sawdust of countless mills

depleted the rivers of fish, the lumber camps drove the great game of the forests away, the ranch and the farmer followed close on the hunter who was slaughtering the buffalo herds until they vanished. One wonders that, save for the incendiary efforts of that half-madman, Louis Riel, who deluded some of them into taking the warpath in 1885, the Indians, on the whole, have taken their displacement so peaceably. But any one who has known the history can bear witness that the Government of Canada, allowing exceptions for the failures of officials here and there, has treated the Indians well and has endeavored throughout the years to make up to them for what the progress of civilization was taking away. The Indians throughout Canada have been placed on Government reserves and allowed a certain sum of money per capita every year. The Government has also furnished implements of agriculture, horses and cattle, with farm instructors to teach the ways of settled life, and with, here and there, sawmills and gristmills to help these Indians on the road to success. The older Indians never accommodated themselves to the changed conditions—we could not blame them—but the younger generations have done differently, and in many cases have become most successful farmers as well as professional and

business men. But, in many ways, the Indians have suffered much more than they have gained by the incoming of what we call our higher civilization. The change from the free, outdoor life and the tent to the life within poorly-ventilated cabins has resulted in much tuberculous trouble. The vices of the lower types of white men have often demoralized the Indians of a whole community, while the fire-water has slain its thousands of these children in the wild. Surely it is but reasonable that, apart from our Christian obligation, we who have taken their land and their old life away should do all we can to compensate them by giving them not only the means of livelihood but the supreme gifts of the Church and the school.

Our first mission to the Indians was undertaken in 1866, when in answer to the pressing request of the Rev. John Black, of Kildonan, the Rev. James Nisbet was sent out to minister amongst the Cree Indians of the North Saskatchewan country. The planting of this mission is another argument in favor of having work established in every community, for Mr. Nisbet's mission was only possible because the Kildonan people had the ordinances of the Church, and, with their minister, felt that they must be doing something for the regions beyond. The missionary party, outfitted largely by the

Kildonan congregation with horses, oxen, carts and supplies for the tedious journey across the prairie, went for forty days north-westward and began work at a point which the missionary named Prince Albert, after the Prince Consort. The party consisted of Mr. and Mrs. Nisbet, Mr. and Mrs. John McKay, Mr. Adam MacBeth and one or two assistants for the journey. They left my father's house amid the mingled tears and rejoicing of the people assembled. Of the party, Mrs. Nisbet and Mrs. McKay were my sisters, Adam was my brother, William was my cousin. Last summer, at the now thriving city of Prince Albert, I met William, the only survivor of the party. Mr. and Mrs. Nisbet, after eight years of devoted work, came back to my father's house and died there within a few days of each other. The General Assembly of 1887, meeting in Winnipeg, made a pilgrimage to Kildonan and arranged to erect a monument to these pioneer missionaries. But their real monument is the work they founded amongst the Indians of the North Saskatchewan. John McKay was a noted plainsman, powerfully built, and famous as a buffalo hunter. His duty was to interpret and also to keep the mission supplied with food. Later on, when white people began coming in large numbers to Prince Albert and the Indians moved further

back, John McKay was ordained to the ministry and took up work on the reserve of Mistawasis, the Chief of the Crees, out from Prince Albert. McKay had the distinction of assisting the Dominion Government in negotiating many treaties with the Indians, and kept the braves of his district from joining the Riel Rebellion, which began in that neighborhood in 1885. These were the beginnings of our Indian missions. Now, beginning at the Lake of the Woods, and going on to Vancouver Island, we have a long chain of Indian missions and schools doing remarkably good work. After the pioneers, our best known missionaries have been Rev. Hugh McKay, of Round Lake Reserve, and Miss Baker, who devoted herself with marvellous self-sacrifice to work amongst the Sioux Indians near Prince Albert. Amongst the men who have done most for the Indian work in the West we give special place to the late Professor Hart and Professor Baird, of Winnipeg, and Dr. John Campbell, of Victoria, British Columbia. Contrary to general supposition, the Indians have not been dying out within recent years, but increasing, and the work amongst them demands our active sympathy and help.

Thus we have studied in a running way the new life of the western prairie country with

its seething population. When we remember all the foreign peoples we have there, and the Anglo-Saxons, and the thousands more who are coming, all of whom need the constant training of the Church and school, we see the difficulties that are before us. But what are difficulties for but to overcome? God's way of making men is not to make circumstances soft around them, but to make men strong enough by their very efforts against obstacles to overcome them in the name of Christ.

CHAPTER VI.

THE PACIFIC COAST—ROMANTIC HISTORY AND PRESENT POSITION.

BRITISH COLUMBIA is a land of picturesqueness in its history as in its physical characteristics. The names of its cities and rivers and mountains are surcharged with romance, pathos, heroism and tragedy as they bring before us the names and deeds of the early explorers and navigators. But we can only venture an outline of the early history without travelling away from the main purpose of these missionary studies.

The earliest authentic discovery was by Captain Cook, who came to Nootka, on the west coast of Vancouver Island, in 1778. Ten years later Captain Meares came to the same point from China, on a trading expedition. He founded a little colony there but the Spaniards in his absence broke it up. Captain Meares, who was a former British Navy officer, representing this to the British Government, that Government interfered and sent out the great navigator, Captain George Vancouver, who arrived at Nootka in 1792, and in that and the

following year explored the island and the mainland coast near the city which now, like the island, bears his name. He passed through the Narrows and went up the wonderful harbor for some six miles. In honor of Sir Harry Burrard, he named this Burrard Inlet, which name continues to this day. The point of land which he encountered as he entered the harbor he named Point Grey, after his friend, Captain Grey. It, too, still bears the name, and here, five score years after Captain Vancouver had passed it with the first vessel to plough the now much-travelled harbor, the British Columbians are building a great University and the Churches are erecting their colleges in a matchless location.

In the same year in which the intrepid Vancouver was exploring the coast, one Alexander Mackenzie, of Montreal, of the North-West Fur Trading Company, performed the marvellous feat of exploring the mighty river which bears his name and thence passed through the Rocky Mountains to the Pacific Coast, the first civilized man to cross that hitherto untrodden way. In large letters on a great rock on Dean Inlet he inscribed the simple but thrilling statement: "Alexander Mackenzie, from Canada, by land, 22nd July, 1793." In 1806, Simon Fraser crossed the

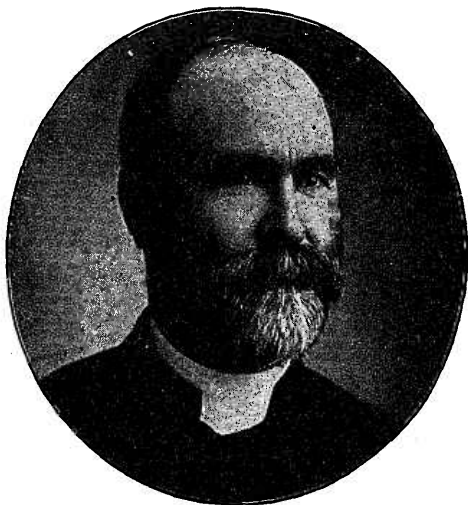
mountains from Canada and descended the majestic river which is named after him. In 1807, David Thompson, who also gave his name to a river, crossed the mountains, and in 1811 went on to the coast. Between 1800 and 1819, D. W. Harman travelled over the interior and has left us "Harman's Journal" as a fine contribution to the early literature of the country. Robert Campbell, of the Hudson's Bay Company, a native of Glenlyon, Scotland, crossed over and discovered the Yukon River in the early forties. Sometimes this river is called the Pelly, after a Hudson Bay officer to whom Campbell was much attached. Campbell insistently avoided having his name attached to any of the points he visited for the first time in the history of civilized man. After one of the most remarkable records as a traveller and explorer, he retired from the Hudson Bay service in 1872 and died in Manitoba in 1894 at the age of ninety. I remember him well in his later years—a frequent visitor at my father's house in Kildonan. Campbell was a tall, stately man even in advanced age, with courage marked in every line of his face, a Presbyterian of the strong type, devotional in his personal life, much given to prayer and the practice of the presence of God. Robert Campbell was the last survivor of the wonderful group of men

who conquered the wilderness long before the modern era of travel. His dust reposes fittingly in the old Kildonan God's Acre amongst the pioneers.

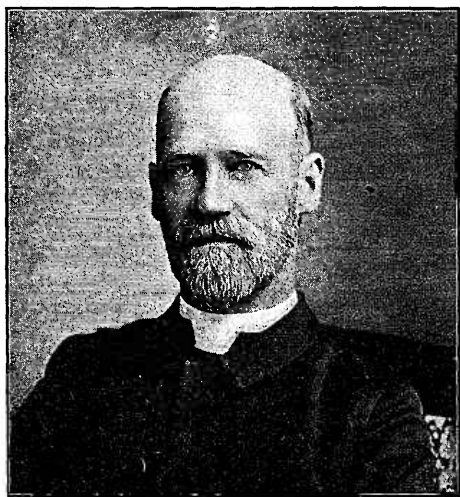
Amongst other noted names we might find material for much study in David Douglas, a Perthshire man, who explored scientifically the interior of the country (then called New Caledonia). The famous "Douglas fir" of British Columbia is called after him, and not, as some suppose, after the Governor of the later Colony, Sir James Douglas, who also has left a most remarkable record of a busy and successful career as trader and administrator. Then we could enter also the days when Vancouver Island and the Mainland became one colony under the name of British Columbia. And we could delve into the romance of the gold rush to the Cariboo and the travel along the famous Cariboo trail, still visible like a shelf along the mountainous banks of the Fraser River. And we could dwell upon the difficulties over the construction of the railway to the coast and the consequent stormy times that attended British Columbia's entry into Confederation. But enough has been said to show us with what a price this great Province was discovered, explored and settled. Let us hold it for the highest type of life now, for it has resources and possi-

bilities great almost beyond computation, and will have profound influence on the future of the world. The centre of the world's coming movements will be on the Pacific, and our West Coast Province is on the highway of destiny.

I quoted awhile ago a sentence or two from the eloquent Lord Dufferin in regard to the impression made on him on his entrance to the great West at Winnipeg. Let me quote from his famous speech at Victoria on his visit to British Columbia in 1876. He had made a tour of the coast and thus expressed his opinion: "And now that I am back it may interest you to learn what are the impressions I derived during my journey. Well, I may frankly tell you, that I think British Columbia a glorious Province, a Province which Canada should be proud to possess and whose association with the Dominion she ought to regard as the crowning triumph of Confederation. Such a spectacle as its coast line presents is not to be paralleled by any country in the world. Day after day for a whole week, in a vessel of nearly two thousand tons, we threaded an interminable labyrinth of watery lanes and reaches that wound endlessly in and out of a net-work of islands, promontories and peninsulas for thousands of miles, unruffled by the slightest swell from the adjoin-



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ing ocean, and presenting at every turn an ever shifting combination of rock, verdure, glacier and snow-capped mountain of unrivalled grandeur and beauty. When it is remembered that this wonderful system of navigation, equally well adapted to the largest line-of-battle-ship and the frailest canoe, fringes the entire seaboard of your Province and communicates at points sometimes more than a hundred miles from the coast with a multitude of valleys stretching eastward into the interior, while at the same time it is furnished with innumerable harbors on either hand, one is lost in admiration of the facilities of intercommunication which are thus provided for the future inhabitants of this wonderful region."

After-events have justified this eulogy of the distinguished Governor-General. Almost ten years elapsed from the date of this speech before the last spike was driven in the Canadian Pacific Railway, the first of the transcontinentals, and therefore settlement was delayed. But population has been growing rapidly of late, as witness the fact that Vancouver city, which was not in existence till ten years after Lord Dufferin's visit, has 175,000 people. The rest of the Province has not, of course, kept up in proportion, by any means. Over the immense

extent of the Province a population considerably less than half a million is scattered, but with two other transcontinental lines heading for the coast and opening up new territory, there will be a stream of humanity going into British Columbia. The climate is agreeable and varied, the surroundings in nature superb, the fascination of laying foundations great. The resources of the Province are as yet barely touched. Fruit farming will become more and more a large business, lumbering will continue as now amidst enormous forests, agriculture will thrive in the great fertile valleys, ship-building will become a factor at the coast, the mineral wealth at present incalculable will be developed, the immense fisheries will be there, and in countless directions the Province will go on to material success. All the more reason, we repeat, that it should be claimed and held for God. Nothing else can save it from the failure that comes with the glut of material wealth.

The Presbyterian Church set about establishing a mission on Vancouver Island in 1858, but it was not till 1861 that a regular minister arrived, in the person of the Rev. John Hall, of the Irish Presbyterian Church. Mr. Hall began his labors at Victoria, and in 1863 the cornerstone of the first Presbyterian Church was laid

by the Hon. Chief Justice Cameron. So that Presbyterianism in British Columbia has but recently passed her jubilee year. The Rev. Robert Jamieson began work in New Westminster in 1862, and since that date our Church has always been actively to the forefront in providing ordinances in all parts of the Province. The Rev. Alexander Dunn, who began work on the Fraser River in the early days, is the last survivor of the pioneer band. Beyond the confines of the Province, when the gold rush to the Yukon was on in 1898, Rev. Dr. Robertson, the watchful Superintendent, sent Mr. Dickey, a young student from Manitoba College, to Skagway; then Dr. A. S. Grant went in by trail over the White Pass Summit to Dawson, with the miners; later the Pringle brothers (John and George) followed for service in the camps, and J. J. Wright went to White Horse. Hospitals were established at Dawson and Atlin. The history of the work in that far north is too recent to require recalling here, but the page which records it will furnish reading as to strong men and devoted women who upheld the blue banner of their Church in a way worthy of the great traditions of Presbyterianism.

One of the best undertakings of the Church in recent years in British Colum-

bia was the institution of a Loggers' Mission, the honor of beginning which rests with the Mount Pleasant Presbyterian Church, Vancouver, when Rev. G. A. Wilson, the present Superintendent of Missions, was pastor. Thousands of men are engaged in the lumber camps the whole year round, and these men were practically without church services. Saloons were established in some of the logging camps, or if they were not actually in the camps were in wait for the lumberjack when he came out, and soon stripped him of his hard-won earnings. The Loggers' Mission was a "floating endeavor" to reach these men, most of whom are splendid, free-hearted, generous fellows. A boat was provided—a launch corresponding to the pony of the prairie mission—and the camps were regularly visited, services held, literature distributed and much good work done. The names of Kidd and Macaulay, the first loggers' missionaries, deserve mention with honor, and recently the work has taken a wider sweep by our Church sending a missionary preacher and teacher, accompanied by a medical missionary, to these camps. This work has tremendous possibilities and should be warmly supported. What Higgins is to the lumber camps in the Western States, and Grenfell is to the fishermen of Labrador, that also our men are to the logging

camps of the British Columbia coast, and investments in this mission will bring large spiritual dividends.

British Columbia has some special problems. These are immigration problems of a kind found nowhere else in Canada, problems arising out of the coming of people of the Asiatic races to the coast cities and into other parts of the country. The coming of Chinese, Japanese and Sikhs has aroused strong protest from most sections of the community on the score of their non-assimilable qualities, their lower standards of living and their willingness on account of these lower standards to work for less than white men consider a minimum wage. The question has been hotly debated for years, and riots have broken out in connection therewith. The Church as such has nothing to do with making or administering laws concerning immigration, but the Church has much to do with the conditions of life in the Dominion. The Church has to do her work amid these conditions, and where they are unfavorable to her efforts she must seek to change them in some way. So we may discuss this situation here.

It seems reasonably clear that the Chinese were brought first of all to British Columbia by the contractors engaged in building the Canadian Pacific Railway, more than a quarter of a

century ago. The white population of the Province was not very large at that time; but in any case there is no record of a protest being made against the importation of the Chinese. Labor was exceedingly scarce, and the railway had to be built within ten years according to the terms under which British Columbia entered Confederation. Those were stormy days, and the people of the new coast Province wanted the terms kept; or, so far as they were concerned, they would secede, and thus "shatter Confederation into its original fragments." Hence the people at that time seem to have accepted the importation of Oriental labor, though some say there was a tacit understanding that, as soon as the railway was built, the Chinese would be sent back to their own country. But we have seen no evidence for the accuracy of this statement.

To begin with, then, it is a point to the credit of the Chinaman, as it is in regard to the negro of the United States, that he was not an ordinary immigrant or exploiter. He was brought into the country, practically to further its material gain and comfort, and once here, the country, on that account, has to protect and help him, even though the country does not wish to have any more of his kind coming. Deportation or expulsion is out of the question; but

restriction on further immigration is within the reach of practical politics.

We have now nearly 25,000 Chinese in Canada, mostly on the West Coast, but a good many also in Eastern cities and towns. In the East the Chinaman is more in the laundry business than in anything else, and in many localities fills a place of real usefulness and convenience. Domestic help is hard to secure, owing to the large numbers of women who are employed in factories and stores, and in the towns the Chinese laundry is a very much valued institution. But in the Far West the Chinaman is ubiquitous. He does not invade every department of industry, but he is in a great many, and in some cases wherever he has entered the white laborer has had to abandon the field. The general sobriety, tremendous industry and submissiveness of the Chinese are, no doubt, elements in their favor, when they come into competition with some of the whites; but the cheap ways of living which the Chinese cultivate, and their light expense, crowded as they are in "shacks" or houses where a white family could not live, make it practically impossible for white labor to compete with them.

There can be no doubt that capital in British Columbia has deliberately chosen Chinese labor

on account of its cheapness. Some employers have stood out against it; but they have had great difficulty to hold their own with those in the same line of business who employ Chinese workmen. There have been employers, too, who, declining to raise the wages of their men in answer to generally reasonable demands, have found in the Chinese ready substitutes for white labor. One mine-owner stated before the Oriental Commission that his white men would often have gone on strike, had he not held over their heads the threat that he could put Chinamen in their places. One cannot wonder that, in view of all these circumstances and others of which we might write if space permitted, there is a strong feeling in British Columbia, especially amongst workingmen, against the influx of Chinamen. On this account the Dominion Government has raised the tax on Chinese coming into the country from the original \$50 per head, which was for revenue, to \$500 per head, which is practically prohibitive.

If objection is made to this restriction on the grounds of humanity and Christianity, the following points may be indicated in favor of the policy.

1. It ought to be conceded by the advocates of restriction, that there is nothing in their stock phrase, that this is a "white man's coun-

try," and that hence it must so remain. It was not always a white man's country. The white man gradually dispossessed the red man, but the law of cosmic evolution in history justifies the superseding of a lower civilization by a higher. It is in the interests of human progress that lands of great natural resources should be possessed by races that have a high civilization. But if the Chinese were allowed to come into the Western Province without restriction they might swamp the white population, and practically dispossess it in a year or two. This would not be in the interests of human advancement; for the Chinese, though a people of some remarkable elements of good, are a people of a lower civilization. There is no reason why British Columbia should be handed over to the Chinese, any more than the prairies should be given over to the Galicians.

2. If Canada is to be a great nation, it must absorb and assimilate the incoming peoples. The Chinese are unassimilable, and their colonies and "Chinatowns" as an undigested mass would lower the moral and industrial health of the country. The Chinaman does not come to colonize, but to make what he can out of the country, and take it back to China, where he wishes to be buried. His roots are in China and he has no vital interest elsewhere.

3. The Chinese are more susceptible to the influence of Christianity in their own country. When they come to any part of our continent, by force of circumstances they herd in the localities where the most shameful Occidental vices prevail, and as they look on all white people as Christians, they are not so likely to be won to Christianity as they would be in their own country in contact with the lives and homes of the devoted missionaries.

4. An argument for increased activity in missions in China is apparent here, in two directions. The Chinese are more susceptible to Christianity's influence in their own country. Emigration from a country proceeds largely from bad social conditions, which, in turn, arise from wrong religious, moral and ethical standards. Let us remove these by converting China to Christianity, and the Chinese would be more likely to remain at home to develop their own country.

In all this we must not underestimate the Chinaman. We have some things to learn from him. He is immensely industrious, and makes his living independently. There are no Chinese tramps in this country. He is reverential by nature, and wonderfully ingenious. He is generally upright in business dealings and his word is taken confidently in business circles. He has

a degree and depth of filial affection which is almost unique in its value as a national asset. In any case, we repeat, those who are here must not be considered as subjects for deportation. They must be protected and respected. They must be treated in a Christian spirit and given a training in religion and education that will fit them to make such contribution of good as they can to the welfare of the country into which they have come.

We have devoted considerable space to the Chinese, for they have been more to the front in the problem, for years. The Japanese have not been so long before the Canadian public, but most of the objections urged against the Chinese can be urged against the Japanese as unrestricted immigrants. So we need not repeat these here.

In addition it ought to be said that the Japanese, while remaining here in large measure unassimilated, are more vain and aggressive. They are not content to do the lower, and, in some senses, the more menial work, as the Chinese are; they will not be hewers of wood and drawers of water; they push themselves into every avenue of business, and at the present time, for instance, they have practically pushed white men out of the extensive fishing industry of British Columbia. Being more proud, they are

less susceptible to Christian influences, and, on the whole, they are less dependable and more eager in business methods than the Chinese. Hence, their unrestricted coming into British Columbia and their projected plans for entering Alberta, are strongly resented by the white men, and a few years ago there were fierce riots in Vancouver in protest against the invasion of the country by Asiatics.

This led to action by the Dominion Government, which appointed a Commission to investigate and report. As a result, a conference was held with Japan, because Japan, being an ally of Great Britain, could not be asked to submit to a legislative bar against her subjects. But, by mutual consent, it was arranged that not more than six hundred would be allowed to leave Japan for Canada in any one year, which was a large reduction as compared with several thousands in 1907. It was also agreed that Canada could refuse to admit Japanese immigrants who came from any other place than direct from Japan itself, and as most of those who had arrived came from the Hawaiian Islands, another gain was secured. Since that time there has been no further trouble.

There are many other phases of the problem that could be dwelt upon, but space forbids. One can, however, say that our people must face

this problem in a spirit of self-examination and humility. We must remember that these Eastern nations have an extraordinary advantage because they are sober nations, and we must recall our part in the opium trade and opium wars with China, in order to see that we have reason to walk softly when the treatment of Asiatics is being considered. In these days of swift travel and swifter communication, the world is getting very small, and the relationship between nations must become closer as time goes on. China and Japan are, most emphatically, nations to be reckoned with in the future history of the world; and it will be well for us to study earnestly and prayerfully our duty in regard to them.

In addition to the Chinese and Japanese we have the East Indians in British Columbia to the number of several thousand. They began to come eight or nine years ago in small numbers by way of Hong-Kong. Their strange appearance attracted attention and their loneliness awakened sympathy. They got work at good wages. Then they sent word home to India about the great opportunities in Canada, and their friends began to come in great numbers. Soon protests began to be made against their coming on somewhat the same ground as against other Orientals, and the conflict over

their coming is still on. However, women have not been allowed to come, as it is not thought well to allow these exotic people to establish homes. But the Church ought to care for those who are here. We have received much from Asia and should ever keep this in mind.

The most distinctive thing in regard to the future of British Columbia is the certainty of enormously increased development on the completion of the new transcontinental railway lines, the Grand Trunk Pacific and the Canadian Northern. These two roads will open up a vast area that is suitable for agriculture and pasture and pass through much highly mineralized country also. The advent of the Canadian Pacific Railway in 1885 was a commercial awakening nothing short of marvellous. It was not a revival so much as it was the creation of a new life. The same will be the case with the coming of the other roads, as there is ample room for all. Already Prince Rupert and Hazelton and Fort Fraser and Fort George and other places on the Grand Trunk are coming into prominence as the forerunners of many new centres that are to be.

Social problems are acute in British Columbia in other directions. The fine climate and high wages attract a great many working people

and there are often problems that arise out of unemployment. Certain phases of the atheistic type of socialism are in evidence, and the Church must be alert to study the situation. Then the vices that are characteristic of new countries and frontier communities are there, and give rise to anxious efforts on the part of Christian workers. But British Columbia has been, on the whole, a remarkably law-abiding country, and all over the Province there are men and women who give an immense amount of time, energy and money to the cause and Kingdom of Christ. The Province will draw to itself great increases in population, and it behooves the Church to keep abreast of the tide and hold the great Western seaboard of Canada for the highest things.

CHAPTER VII.

THE ATLANTIC PROVINCES AND THE QUEBEC SITUATION.

UNDER this general heading we may consider the Eastern Maritime Provinces, Nova Scotia, New Brunswick, and Prince Edward Island, keeping Newfoundland also in mind, and then pass on to Quebec. To many who only look in a cursory way over these Provinces in relation to the rest of the Dominion, it might seem that they have passed beyond the point where they could properly be regarded as part of the Home Mission Field. Compared to the parts of Canada we have been studying, these Provinces are old. It was by the Treaty of Utrecht that Nova Scotia came into the possession of the British, and at that time Nova Scotia included what is now New Brunswick. Prince Edward Island and Cape Breton remained in possession of the French till 1785, when Britain took possession of them. The French were not very docile, and harassed the English settlers almost incessantly until they were swamped by larger numbers in the process of immigration, or were deported. Longfellow, in "Evangeline," has thrown around one of these deportations the beauty of his poetic thought, and the wonderful power of

noble emotion, so that, to this day, there are widely divergent opinions as to the justice of this expulsion of the Acadians; but there was probably a prosaic side of the question not taken into account in the truly beautiful poem. Reference, however, is made to this chiefly to show the age of the colony as compared with the new West.

As early as 1764 the Presbyterians had a regular minister, Rev. James Lyon, sent by the Presbytery of New Brunswick in the State of New Jersey, but the first permanently settled minister was the Rev. James Murdock, who came out from Scotland to Halifax in 1766. A number of ministers met as a Presbytery, somewhat irregularly, in Halifax, on July 3, 1770, and ordained Mr. Comingo, a native of Holland, to the Presbyterian ministry. This was the first Presbytery meeting and the first Presbyterian ordination in what is now the Dominion of Canada. But the honor of the first regularly constituted Presbytery in what is now Canada goes to Truro, where, in 1786, a meeting was held, the next in order being Pictou in 1795. This goes far back for a new country like ours, and the names of the early ministers suggest all the romance, devotion and sacrifice of pioneer missions. James McGregor, of Pictou, travelling on missionary tours, enduring

much hardship, and even persecution. Thomas McCulloch, noted educationist; Donald McDonald, the great evangelist of Prince Edward Island, and many others are men whose work abides to this day. The strong character, fearless integrity and conspicuous success of the Maritime Province people who occupy places of influence and leadership all over the continent must be due in large measure to the splendid foundation work done in those ancient colonies by the early missionaries.

And it must not be forgotten that the Eastern Maritime Provinces have the honor of being the first to send out foreign missionaries from Canada. Dr. John Geddie went to the New Hebrides in 1845 and did great work there. Nor should we overlook the fact that these Provinces have the still greater honor of having had missionaries die as martyrs on the field, for two brothers, who were natives of Prince Edward Island, George N. and J. D. Gordon, after splendid service, fell before the weapons of the natives of Erromanga. No one can wonder that the Maritime Synod has clung to the New Hebrides field, notwithstanding proposals to hand it over to others. These islands must be holy ground to the people of the Atlantic seaboard, for on one of them there are the stains of the life-blood of two of

their own sons. One can feel assured that people who can thus sacrifice abroad will care for the fields at home.

But this latter has not been easy work in recent years. The lure of the West has attracted many thousands from the Maritime Provinces. This has been good for the West, as those of us who have worked in the West know. The sturdy citizenship bred in these people by godly homes, the soundness in doctrine generated through much study of the Shorter Catechism, the courage that comes from Calvinistic thought, all go to make up a type which the western frontiers required. But it has been hard on those who were left behind to hold the fort with depleted forces. Yet the Maritime people have kept the work in their Provinces active, and perhaps they will not suffer so much from emigration in the future. It seems likely that the tide of immigration from older lands, which has passed them by in its roll westward, will deposit more of its product in the East in the days to come than heretofore. Efforts are being made to attract settlers from the British Isles, and New Brunswick's deserted farms are being taken up again. Some new experiments are being made in farming and stock-raising and the undoubted wealth of these Provinces is being more and

more appreciated. The fruit valleys of Nova Scotia are pre-eminent as to yield and quality of fruit, and the great industries of mining, lumbering and shipbuilding are being increasingly developed.

Last year there were seventy-one mission fields in these Provinces on the Atlantic, and some special mission work is being carried on amongst the foreigners that are beginning in large numbers to come. Many of the newcomers are from Roman Catholic countries in Europe, but are not even attached closely to that Church. Italians, Belgians, Poles, and such like, are for the most part agnostic and socialistic; Germans, Danes and Swedes are of a better type, but the new problem of the foreigner is becoming real down by the sea. We can, however, safely rely on our Church being true to its record and doing its best to cope with the situation.

When we come westward to the Province of Quebec, we come upon what is in some respects the most difficult problem in the Dominion. Britain is supposed to have conquered Quebec in 1759, when the ancient city fell before General Wolfe, but, for a conquered Province, Quebec has been ever since Confederation exercising a remarkable control over the rest of Canada. With the menace of a solid vote, which knows no politics but the establishment

of Romanism in the Dominion, Quebec has always been able to practically have her own way. The Roman Catholic as an individual may be a very worthy person, but Romanism as a system, as all history amply attests, is highly detrimental to the welfare and success of a country. We have nothing against Quebec for being French in origin, for we must remember that the first daring explorers of the country were French. We can highly respect such men as Jacques Cartier, the discoverer of the St. Lawrence; Champlain, the founder of Quebec; Maisonneuve, the pioneer of Montreal; La Salle, De Monts and all the others of the early adventurers who became pathfinders for a new empire. Nor should we withhold our admiration for the personal devotion of the early members of the priesthood who did so much to explore and to teach in the aboriginal days.

Our difficulty with Quebec is not that it is French, but that it is papal, and hence that it, while professedly a British country, is dominated by a foreign power in the person of the Pope of Rome. This is a free country and people have a right to be Roman Catholics if they please, and as Roman Catholics they have a right to exercise themselves in allegiance to their Church in regard to the things that are within its sphere. But

we object most strenuously to the arrogant claim of the Pope and his representatives in this country to dominate in civil affairs for the purpose of aiding their Church to get a stranglehold on Canada. For generations Rome, with all her skill and *finesse*, has played the game for supremacy in temporal affairs in this country, and both political parties have time and again been tools in her hands. After the conquest of Quebec, it looked for a time as if the policy of the French kings, who had constantly guarded against allowing the priesthood to dominate civil affairs in New France, was to be followed by their British conquerors. But, with consummate generalship, the Romanists secured one concession after another until to-day not only is Quebec more French than France and more Romanist than Italy, but by its solid vote in the Federal Parliament it holds a balance of power that wins wholly unwarrantable concessions for the Church of Rome in all parts of Canada.

Without going too far back for instances, though Rome was at work from the beginning, we find that when Ontario and Quebec were united in 1841 the idea of Lord Durham that these two should be one Province was checkmated by the solid front of the French members against the party-divided members of Ontario. In 1848 Quebec secured the repeal

of the Act making English the official language. It is easier to keep Quebec Romanist by keeping it French. A little later the Macdonald-Cartier Government agreed that no bill affecting Quebec should become law unless supported by a majority of its members. This really nullified the union. Then the double majority device was introduced, and under it the Quebec members fastened Separate Schools on Ontario. This is an unspeakable curse to the country, but it segregates Roman Catholics from childhood in the interests of that Church, and hence it had to be done in order to secure Rome's political support. Then when Confederation was to be brought about, both political parties, in their eagerness to secure the support of Rome in elections, were adroitly led to pass the British North America Act in the form that suited her purposes. This practically made Quebec a self-governing Province independent of the rest in her domestic affairs, and it could perpetrate, without fear of Federal veto, such outrages as the Jesuit Estates Act. Later on, when Manitoba abolished Separate Schools, the Tupper Government, by a Remedial Bill, made a desperate effort to restore them at the request of the Roman Catholic Church, and only the defeat of that Government saved the situation. Still later when the great new territories of the

West were brought into Confederation as Provinces they should, under the constitution, have been left free in domestic concerns, but the Constitution has to work both ways for Rome, and the Laurier-Fitzpatrick Government, which was elected to office in 1896 as the champion of Provincial Rights, fastened Separate Schools on the new Provinces by an Act of the Federal House. (These bits of political history show that Rome uses both political parties to further her ends, and no ridiculous talk about our intolerance should prevent us from doing our utmost to save Canada from being a papal preserve.)

[The history of Rome-governed countries must not be repeated in this Dominion, which has great prospects of being one of the most powerful of world forces. We have no desire to see the conditions and the down-grade of Spain reproduced in this fair land of ours.]

As a Church we can do something of vast importance by pressing forward the cause of education and Protestantism in Quebec. Our right to do so has been challenged on the ground that Roman Catholicism is Christianity under a particular form and that hence we should make no efforts to convert her people. It would be wholly ungracious and improper to deny the Christian elements in that faith or to ignore the fact of the many saintly men and women who

have lived and wrought within its pale. In many ways individual Roman Catholics have shown and still show many Protestants an example and a devotion and a degree of sacrifice which we would do well to follow and cultivate. But our difficulty is with the papacy as a system, and here are some of the points we have against it:—

1. Romanism is not friendly to the circulation of the Holy Scriptures. The people are expected to receive their teaching from the priest and do not look into the Bible for themselves. In one of my first western fields, an aged member of our Church, a native of Glasgow, who had married a Roman Catholic in Quebec, told me that her children had all been baptised by the priest. She had not interfered, but she resolved to teach them all to read the New Testament, which she did, and when I knew them, all the children and the father, too, were members of the mother's Church. Our col-porteurs in Quebec often have a very hard time in their earnest work of distributing the Word of God. Any system that is unfriendly to such distribution is dangerous.

2. Romanism is unfriendly to the education of the people, and ignorant people are always a menace to a country. The church school in Quebec is a confessional school, and the stan-

dard of education amongst the people is lamentably low. There may be no such maxim as to "ignorance being the mother of devotion," but the attitude of the Roman Church to the education of the people gives some support to the charge that there is such a maxim in that communion. The Separate School is not anywhere a model of educational enterprise. At the present time a French paper which has been, in the interests of the people, denouncing the system of education in Quebec, has been warned by the Church to desist or it would be put under the ban and crushed.

3. Romanism represses individuality and checks aspirations after freedom in Church and State; the essence of Protestantism is freedom. The result of the teachings in either case is seen in the condition of the nations dominated by the one or the other.

4. Romanism believes in the dominance of Church over State and works steadily to that end. That Church aims at a solid vote in the interests of the Church, and nothing is more dangerous to a democracy. Recently it has been boldly announced in connection with the *Ne Temere* decree that the Roman Catholic Church can make regulations as to civil contracts superior to the law of the land. This is

unthinkable in a country like ours, and, if persisted in, will doubtless lead to serious trouble.

5. The tendency of our day, with its enlightenment, is to loosen the faith of the educated in the tenets of Romanism. And when this happens such people fall into the slough of scepticism. It is against this calamity also that we strive when we strive to give to Roman Catholics a faith which thrives with all true education.

We need not multiply these points, but any system of which these things can be truthfully said is not one to be encouraged in Canada, and anyone who has watched the trend of things on this continent must feel that Romanism, being cast out of the old world, is seeking to control the new. If she has lost her grip on the banks of the Tiber and the Seine she is evidently trying to tighten it on the St. Lawrence.

Our work in Quebec, as well as in the other Provinces, has been done mainly under the French Evangelization Board, which has now been merged into the Home Mission Board. This may be a specially good thing, as the expression "French Evangelization" was objected to by many, and for some good reasons. But our Home Mission Board claims Canada as its parish quite properly, and can work, without invidious name distinctions, amongst any of the

peoples of the country. Last year we had at work some thirty ordained ministers or missionaries, thirteen colporteurs or students, and twenty-six teachers in thirty-seven mission fields. About seventy-five Roman Catholics became Protestants during the year and six hundred and fifty pupils attended the mission schools, of whom 224 were Roman Catholics; 2,150 copies of the Scriptures and 29,000 religious tracts and booklets were distributed. All this must have an influence greatly exceeding anything that can be conveyed by figures. This work is generating forces which we believe are disintegrating the compactness of Romanism and liberating much power for service.

Our most important educational establishment is at Point-Aux-Trembles, nine miles east of Montreal, on the St. Lawrence. The schools here were founded in 1846 by the French-Canadian Missionary Society and taken over in 1880 by our General Assembly. There is accommodation for 190 boys and 80 girls. Upwards of 6,000 French-Canadians have been educated here and many of them exert great influence in their several localities. Preference is given to Roman Catholic children and the children of converts from Rome where there are no Protestant schools. There are eleven resident teachers. Last year there were 360 applications

registered, but, of course, there was not room for all. About half of those who attended were Roman Catholics. The rest were the children of converts. There is a growing interest in this great work, not only in Quebec but throughout the whole Church. Similar schools should be established elsewhere.

With the utmost desire to prosecute this great work amongst Roman Catholics in the spirit of love and obedience to the Master's command, let us press forward.

CHAPTER VIII.

ONTARIO AND HER NEW NORTH.

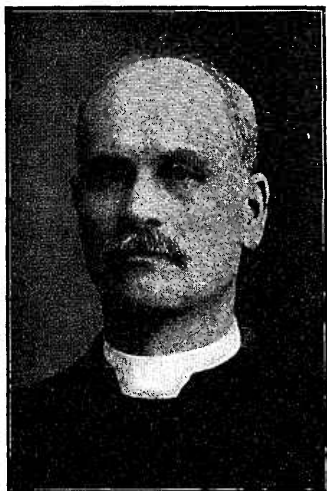
IF Ontario is the Banner Province of Canada, as is generally conceded, the fact is due largely to the homogeneous character of her pioneer settlers, who were nearly all British and Protestant, to the high aim of her educationists, and especially to the early activity of the Church. The first immigrants were as a rule a God-fearing, Sabbath-keeping, and church-loving people, and the foundations having been laid in that spirit, the subsequent history of the old Province has been gratifying to those who are anxious for the welfare of the nation. It is well known that in regard to Federal enactments on moral issues the pressure that has made such legislation possible has come from Ontario as from no other part of Canada.

The material wealth of Ontario is enormous. Last year it produced forty-seven millions of bushels of grain more than the three Western Provinces put together. When we add to that the huge live-stock business, the immense fruit areas, the dairying enterprises, the lumbering,

mining and manufacturing industries, we are safe in saying that the wealth of Ontario is hardly calculable. The older part of the Province is becoming a great centre of manufacturing. The harnessing of Niagara Falls has furnished inexhaustible motive power and we have on every hand towns and cities which bid fair to rival the Birminghams, Manchesters and Glasgows of the British Isles. The opening up of New Ontario has revealed stores of mining, lumbering and agricultural wealth which defies the power of mathematicians to compute. Let Ontario learn her capacities and her corresponding responsibilities, for to whom much is given of them much shall be required.

It seems reasonably certain that the first regular minister of the Presbyterian order, except military chaplains, in what is now Ontario, was the Rev. Robert McDowall, who in 1798 was sent by the Presbytery or Classis of Albany, N.Y., to begin work in Upper Canada. He continued to labor with great success until his death in 1841. Rev. Daniel W. Eastman came also from the United States in 1801 and labored in the Niagara Peninsula. "The Presbytery of the Canadas" was constituted in 1818. There were at that date sixteen Presbyterian ministers in Upper and Lower Canada. It is not our purpose to trace the history of our

Church since that date. Ontario, which this study specially deals with, is now the stronghold of Presbyterianism in Canada. From this Province the general funds of the Church draw their largest support. There are now thirty Presbyteries in Ontario alone. In the most of the Presbyteries in the older part of Ontario there are now few mission fields; but there are some, and there are a good many augmented charges. The drain of population to the West and the trek of people towards the cities have told on the rural charges of the old Province. These mission fields and augmented charges should be carefully shepherded and supported. They are of immense importance. And there are no men in any mission fields in the world more worthy of honor than the men in some of the older parts of Ontario whose congregations have dwindled through the above causes—men who, like the prophet of old, have sat beside brooks that have been drying up. These men have done and are doing service of high importance. They are moulding the lives of people where, without the distraction of city streets, lives can be really moulded. And from these rural charges in large measure are coming the recruits for the ministry as well as the fresh blood which keeps the cities from dying of pernicious anemia. Eighty per cent. of the



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men who are leaders in all the walks of life in Canada to-day are from the country districts. Let the rural minister take courage. He is a nation-builder.

But our study of Ontario as a sphere for activity in Home Missions will lead us especially into the northern part of the Province. Here four Presbyteries, Barrie, Algoma, North Bay and Temiskaming, furnish a large field for missionary efforts, there being here over 100 mission fields, some of them with two, three and even four appointments. The number of self-supporting charges is few, because the centres are not numerous and most of the territory outside the Presbytery of Barrie is comparatively new ground. Barrie has a few mission fields, some of them being summer resorts, but there is no condition of affairs here that differs materially from work in other of the older parts of the Provinces, so that our main study will be amidst the conditions that prevail in the other three Presbyteries. This portion of the Province is known as Northern or New Ontario. Here for years Dr. Findlay was the devoted superintendent, succeeded by Mr. Childerhose, whose sad death in a railway wreck shocked the whole Church. Mr. Childerhose was specially fitted in body and mind and spirit for the task to which he was called, and

was passionately attached to the people of the North, to whom he desired to bring all the blessings of the Gospel message. His mantle has fallen on a worthy successor in Mr. J. D. Byrnes. His superintendency is a large undertaking, and this doubtless can be said of all the superintendencies of the Church.

Broadly speaking, the territory in this superintendency can be divided into the lumbering, mining and farming districts. This is not in the order of the importance of these industries, but it is, generally speaking, as regards the newer parts of the North, the order of their discovery. Lumbering is an old industry in Algoma and North Bay districts. Mining is only a few years in the lime-light in the Temiskaming, while farming, though here and there attempted, is only beginning to come to its own as people are finding out the extraordinary productiveness of the great clay belts of the north country. To these three more or less permanent industries, as we may call them, we can add railway construction through all the new parts. The Grand Trunk Pacific, the Canadian Northern, the Temiskaming and Northern Ontario, the Algoma Central and Hudson Bay Railways are all carrying forward their construction undertakings, and thousands of men

are in the camps along these lines. All these call for special missionary effort.

Taking them in order, it is safe to say that at least 50,000 men are engaged in lumbering in the north, and from October to January are accessible to efforts made through public services on any day of the week. After January the hauling begins, and teamsters especially are so engaged early and late that we can hardly expect to hold meetings in the camps, except perhaps on Sunday, though even then the men are tired, or in any case after the season's work in the bush have a good deal of patching and mending to do. A good deal, however, can be done in four months.

There are, of course, a number of special difficulties in connection with work in the lumber camps of the north. We may indicate these as follows:—

(1) Wherever men are herded together without the humanizing influences of home and proper social life, the tendency is to degeneracy in moral things. This is true of the barrack life of which Rudyard Kipling gives us some lurid pictures, and it is true of practically all kinds of men's camps, even as it is true in some measure of boys' boarding schools and colleges. In schools and colleges this is less severely felt, because of the constant influence of teachers and

books, but even there it is distinctly recognized. There are always some in the company whose ideals are low and whose language is coarse and whose general example is bad. The result is inevitable and the incline seems always in the direction of the evil. In most camps there is a good deal of gambling, and many a man finds himself after the winter's work with very little he can call his own. In his discouragement, with no one to speak a word of cheer, the danger of his going down is great. The menace of strong drink is constant. We have known cases where the company owning the camp operated a saloon on the ground on the pretext that it was better to keep the men in camp than to let them away for periodical debauches, but the result generally was that at the end of the season some men had nothing to their credit. The system was cold-blooded in the extreme and should be prohibited by law. But, in any case, the saloon on the outside is lying in wait for the lumberjack after the "break-up" of the camp, and the money that ought to go to the support of families is by all manner of devices and criminalities extracted by the liquor-seller. The "snake-room" of the saloon is full of horrible suggestion in name and practice. It is the room into which the men who are too drunk to stand up are heaped till they sober or

die of suffocation. Add to these things the fact that in New Ontario about 85 per cent. of the men in the lumber camps are French or foreign, and one can see the difficulties that lie in the way of missionary endeavor.

Various efforts are made to reach the men in these camps, but some of them bear little permanent result. Some "religious hawkers," as one has called them, make the camps a field for exploitation, going in and singing a few songs, handing round a little literature, which few can read, and taking up a collection. The men of the camps are not mean with their money, but they are quick to detect those who are after their money more than their welfare. Something is done in a rather haphazard way by some organizations whose efforts are those of earnest and consecrated men, but the Church, which is the most powerful organization, ought to get behind a movement for the bettering of conditions in the lumber camps. For the most part the companies will co-operate, because everything that elevates the men contributes to the peace of the camps and to their producing ability. Here it seems to me there is a good field for the federated efforts of all the Churches. A good, manly, consecrated man in each camp all through the season would be the ideal. Such a man might be of great assistance

in every way to the company and the men. He might be a real part of the concern. His presence in the men's quarters would prevent much of the gambling and other evils. He might have social evenings and religious services. He could act as a sort of banker for the men and get them to send home a portion of their pay from month to month, so that they would not have the temptation of a big roll of bills at the end of the season. And he could supervise the "break-up" of camp, procure tickets for the men to their homes and get them away before the saloon intercepted them. The right kind of man could do much, and, backed by the federated force of the Churches, he would succeed. In the meantime, at some points, such as Sellwood, where Mr. Malcolm is missionary, our Church is doing good work. Night schools to teach the foreigners English are in operation and are highly appreciated. In connection with these schools religious instruction is given. No work in the camps that has not a definite religious aim should be supported by the Church. The men of the camps are swift to appreciate the presence of any man who is anxious for their welfare, as is evidenced by the extraordinary influence exerted in the Western States by that devoted Canadian Presbyterian, Frank Higgins, the object of almost

hero-worship in countless camps. We have lots of men like Higgins in Canada if the Church will take hold of the situation.

As to the men on railway construction in Northern Ontario, we may say that there are probably 25,000 of them and that a large proportion are foreigners. Here also our Church is doing a work of considerable importance, especially along the line of the Grand Trunk Pacific, where the largest work is in progress. And here again we emphasize what might be done if the Churches would bring their federated strength to bear on the problem.

When we pass to the mining country we find here an intensely interesting field for work. Mining is not the most important industry in the world, but it is one of the most fascinating and spectacular. Hence from the day when La Rose, a blacksmith at Cobalt, swinging his hammer, happened to hit off the surface of a rock and expose a rich pocket of silver, New Ontario has been the scene of much mining excitement. Men have rushed in by the thousand to Cobalt, Elk Lake, Gowganda, Porcupine and the regions round about till one would hardly venture to estimate the number engaged in this industry. There was, of course, the usual mad exploitation by irresponsible promoters of wild-cat companies, and as there are

always hosts of people so eager to make money that they bite eagerly at any floating bait, there are thousands of people who wish that the mines had never been discovered. What they should wish is that they had had sense enough to refrain from buying stock in mining companies which were brought into existence, not to dig money out of the earth, but to fish it out of foolish people. The days of the wily promoter and unscrupulous stock manipulator are pretty well over. But the real mines are still there and they are producing an immense amount of silver and gold, with their several by-products. I was through some of the mines and works the other day both at Cobalt and Porcupine, and, in addition to the actual work I saw done, feel assured from the enormously expensive plants being erected at these points that the camps are likely to abide for many years. Hence there will continue to be, as now, large communities to be ministered to at the mining points. And the work is of great importance. It demands strong men. Many of the men who are in the mining business have travelled the world over, are widely read, and some of them, through meeting certain forms of church life, are disposed to be sceptical, and some are hostile to the work of organized Christianity. Many of these men have been won to the Church by the

strong personality of our ministers in Northern Ontario, as in the Yukon country. And it is well known that our ministers have so commanded the confidence of mine-owners and mine workmen alike that they have been more than once asked to arbitrate in matters of dispute. This is a fine tribute to the respect in which our Church is held and to the impartial way in which the ambassadors of Christ have presented the Gospel with its message for all sorts and conditions of men. The work of our ministers in mining districts is often very trying. There is a great deal of fluctuation in the population and, on account of their occupation, there is not very much opportunity of meeting the miners personally. One cannot get down a mine to make pastoral calls or speak in work hours to men whose occupation needs their closest attention. But no men in the world need more of the comfort and hope of the Gospel than those whose work is fraught with constant possibilities of danger to life and limb and whose natural love for social fellowship leads them into temptation during their leisure hours. To meet this desire for social fellowship, our ministers and missionaries in the mining districts ought to be backed by the whole Church, so that suitable places for reading and recreation should be provided. Every Christian

should be a prospector looking amid the mines of earth for the precious jewels of human souls to be set in the sparkling diadem of Jesus Christ.

Anyone who spoke about agriculture in the newest North of Ontario a few years ago would run the risk of being considered by the uninformed as mentally deficient. But it ought to be remembered that the Temiskaming and Northern Ontario Railway was built because it was known to some that great areas of fine farming land lay in the hinterland of the old Province. And what some knew then the many begin to know now. A few days ago I had the pleasure of driving some forty miles amongst the farms in the New Liskeard neighborhood, and I was struck by the exceeding fertility of the soil, by the luxuriousness of vegetation, by the excellence of the crops, and by the comfort of settlers who had only been a few years in the country. There are in the North some eighteen million acres of land much like that, and it is very accessible to the settler. The ground is easier to clear than in Old Ontario, the settlers have the advantage of modern machinery, the railways afford easy transportation, and the Ontario Government is spending five millions of dollars in opening colonization roads through the fertile belt. This means that the popula-

tion of the farming communities will increase rapidly and that our work, now so well carried on amongst the settlers, will have to be extended from time to time with zeal and devotion. We have a splendid lot of people in the North Country. They are keeping alive the regular services of the Church, the Sunday Schools, the missionary organizations and young people's societies, with a fine spirit of devotion. They are now in the home-making stage. They are clearing their farms and building their houses and barns. They are maintaining their schools at considerable cost. The older and wealthier parts of Canada should help them in their church life at this stage with open and generous hand. And from no quarter of the Dominion will come in the future larger spiritual dividends on the investments that may be made now in the name of Jesus Christ.

CHAPTER IX.

FAITHFUL WOMEN.

CHRISTIANITY with us has done so much for women, who in the non-Christian lands are for the most part but slaves or toys, that one is not surprised to find women in Canada engaged in gratefully doing work for Jesus Christ. They who were last to leave the Cross and first to reach the grave have not failed in the successive generations to exhibit devotion to the cause of Him who lifted them into their proper place in the social life of the world. There are actually nations in some of the Latin lands where religion is being kept alive by the faithfulness of the wives and mothers, and in our own country the recently-aroused activity of men in the affairs of the Church is due in large measure to the manner in which the women amongst us have kept religious and missionary interest vivid in homes and congregations. Back as far as 1876, when missionary interest in this country was not by any means strong, and when fields abroad were the only spheres of operation because immigration had not started

to flow into Canada, the Woman's Foreign Missionary Society was formed for the distinct purpose of helping the women and children in foreign lands. The growth and the success of this Society has been nothing less than remarkable, and there can be no doubt that it was, for years, the greatest factor in keeping before the Church the duty of evangelizing the nations beyond. As this book, however, is most directly concerned with our work in Canada, we only mention here the department of that work carried on for years with such great zeal and success by the W.F.M.S., namely the work amongst the Indians of the Northwest and British Columbia. By the action of the last Assembly, as mentioned in a preceding chapter, the work amongst the Indians is now under the Home Mission Board, but the W.F.M.S. declares its readiness to continue to support the work in which the organization had always been so intensely interested. In the middle West the points at which this work, either by school or mission, is carried on are Lake of the Woods, Swan Lake, Portage la Prairie, Okanase, Bird Tail, Birtle, Crowstand, File Hills, Mistawasis, Prince Albert, Hurricane Hills, Round Lake, Moose Mountain, Lizard Point and Pipestone. In British Columbia we have work on Vancouver Island at three points, Ahousat, Alberni,

and Ucluelet. There are probably 115,000 Indians in Canada, and, as we have already noted, they are not now decreasing in numbers as they were a few years ago. Let us see that the work at all these points, however the needs may vary with the years, shall be maintained at the high standard which has characterized it in the past.

But as the work in our country where new fields were opening out in all directions began to press seriously on the attention of the Church, Christian women became strongly desirous of assisting the Home Mission Committee in its arduous task. The first step was taken in 1897, where a number of ladies associated themselves together in Toronto for the purpose of sending nurses out to the Atlin Camp in British Columbia. Other ladies in other places joined in the effort, and finally, at the Vancouver General Assembly in 1903, the organization of a Woman's Home Missionary Society was endorsed. The object of the Society was stated as the undertaking of nursing and hospital work in such points in the newer districts of the country as would be selected, and any other work of a similar nature that might be deemed desirable, also to co-operate with the Home Mission Committee in raising money for the General Home Mission

work of the Church, as well as to promote amongst the people of our Church a deeper interest in the religious work of our own land. The growth of this Society has been quite as remarkable as that of the sister organization. In 1904 there were 442 members, and at this date in 1912 there are 15,000, while in the same period the givings for Home Missions have increased from about \$4,000 to \$40,000. The work of the Society is now very extensive and varied. The hospitals supported by it have reached the number of eight. Of these Teulon, Sifton and Ethelbert are in Manitoba amongst the Galician settlers; Wakaw, in Northern Saskatchewan; Atlin, in British Columbia; Telegraph Creek, in the Yukon; Vegreville and Grande Prairie, in Alberta, and still another is now being built at Canora, in Northern Saskatchewan. Nearly all these hospitals were primarily designed to help foreigners, who seem for the most part to be wholly destitute of medical knowledge, and who have proved wonderfully accessible to the Gospel, which is the means of bringing to them the healing of the body. A good many interesting stories are related, especially about children whose practically pagan parents were willing to abandon them when sick or maimed, but who have lived

to become lovable and serviceable followers of the Great Healer.

This Society is also greatly interested in educational work, and, as noted in a previous chapter, many Galician boys, kept in homes by Dr. Arthur at Vegreville, by Dr. Hunter at Teulon, and by others at other points, are being there taught the things of our Christian civilization and at the same time are being educated in the public schools for the duties of Canadian citizenship. A good many of the boys are ambitious for higher education, and their influence for good on their people will be great. Anyone could find a good investment in providing support for one or more of these boys at the schools.

In another department the W.H.M.S. provides libraries and magazines for the mining, lumbering and railway construction camps in the West, as well as in Northern Ontario, and this year sent out some eighty boxes of highly valuable reading matter. Anyone who knows the isolation and comparative loneliness of these camps can readily understand with what joy the arrival of these boxes is hailed. From information gleaned in connection with a recent trip through Northern Ontario, I am convinced that not only camps but a great many frontier rural districts there and elsewhere would wel-

come aid of this kind. The people in frontier communities who are establishing their homes are busy procuring the equipment necessary for the prosecution of work on the new farm and have not much left to buy books. And if the Sunday School libraries in such communities could be so augmented by gifts of good books that it would be worth while for grown-up people to read, it would be an important step towards securing the interest of these people in the work of the Church.

Another exceedingly important enterprise of the Society is the recently organized department of the Stranger Secretary. The purpose of this department is to keep the Auxiliaries and congregations in touch with Presbyterians who move from one point to another. The plan is to get a member in each Society auxiliary to act as such secretary and notify the Society of the place to which any Presbyterians move. If this department is well maintained, as it doubtless will be, one can readily see what great service it may render to the Church. There is a constant leakage in connection with the matter of removals from place to place. Especially is this the case with removals from the country to the city, where whole families are lost to the Church because no one has found them out in their new home. They are somehow engulfed

in the crowded life of the city. At the old home and church they knew everybody, and they were held to the congregation by traditional connection, by family ties and social bonds, but in the city, where all is strange, they may lapse altogether unless they are strongly attached to the Church as an institution or are discovered and welcomed by some who are interested. The same is true as to people moving out to frontier communities, for unless they come into touch with the Church soon after their arrival there is great danger of their dropping out altogether, as every one who has worked on the frontier knows. The trunks of such immigrants have been called "dead letter offices," on account of the fact that somewhere in the bottoms of those necessary accompaniments of travel the church letter lies forgotten amid the stress of new interests. The Stranger Secretary may save the Church from enormous loss, and in doing so will be performing an exceedingly important task. May she have great success.

The Loggers' Mission in British Columbia, where there is a coast line of 7,000 miles and thousands of men in the lumber camps, has been mentioned in the general chapter on that Province, but some detail may be given here. It was begun, as stated, by the Mount Pleasant Presbyterian Church, Vancouver, but growing

to an enterprise too large to be financed by a single congregation, the Woman's Home Missionary Society has taken it over. It was a considerable undertaking, but this year the Society is contributing \$5,000 to this worthy object. Half of this will go to provide a boat, which is intended to be a floating church and hospital combined. The plan is to have a missionary teacher and a physician on this boat, a fine combination, and one that will find welcome from the camps on the coast, for their mission will be to heal and help and not to exploit. We may confidently expect large results from this highly significant and important enterprise. The men of the logging camps as I knew them on that coast are of a manly, rugged, straightforward type. They deserve and will appreciate this special recognition of their value on the part of the Church.

In this brief review we must not overlook the Childerhose Fund, founded by the W.H.M.S. in memory of the devoted and beloved Superintendent of Missions in Northern Ontario. From this fund, which ought to be augmented, loans are made to help provide a church, a tent lot, or a manse wherever such are needed. Anyone who knows what immense service has been done in the West by the Church and Manse Building Fund in giving visibility

to the cause of religion in every community, will hope that the Childerhose Fund may become large enough to do a similar work in the great New North.

It remains only to mention in this chapter on women's work the Home in Toronto for the training of women who desire to give themselves to the service of Christ in the Church, either on the home field or abroad. This work was begun by the W.F.M.S. as the Ewart Missionary Training Home, being named after Mrs. Ewart, for many years the able and devoted leader of the Society. In recent years the scope of the Home has been widened to include the training of Home Mission workers and deaconesses; and as the name was not distinctive enough to those who did not know Mrs. Ewart's work, a change was made and it is now called the Presbyterian Missionary and Deaconess Training Home. It is now owned by the Church at large. The course is two years in duration and consists of Bible training, doctrinal teaching, some medical instruction, and practical work in the city. The institution affords opportunity to girls and women who feel themselves called to a work of this description to receive training, and there can be no doubt as to the great need for such workers, both at home and abroad. On the whole, the page of our Church's life on which

the history of the Women's Societies is written is one of the brightest in the record. As the work of the two Societies is much interwoven, and as in the interests of the home and the congregation all unnecessary duplication of organizations ought to be avoided, the amalgamation of these two splendid Societies into one has been seriously considered. With them would also be united the Woman's Missionary Society of Montreal, which, in Home and Foreign Missions and French Evangelization, has done highly successful and widely influential work. In fact, the existence and success of the Montreal Society, with its wide programme, had much to do with bringing the amalgamation question to the front. If it is accomplished, the concentrated efforts of the women of our Church throughout Canada, through the new organization, will, without doubt, usher in a period of immense progress in the undertakings of Jesus Christ.

CHAPTER X.

PROBLEMS FROM SEA TO SEA.

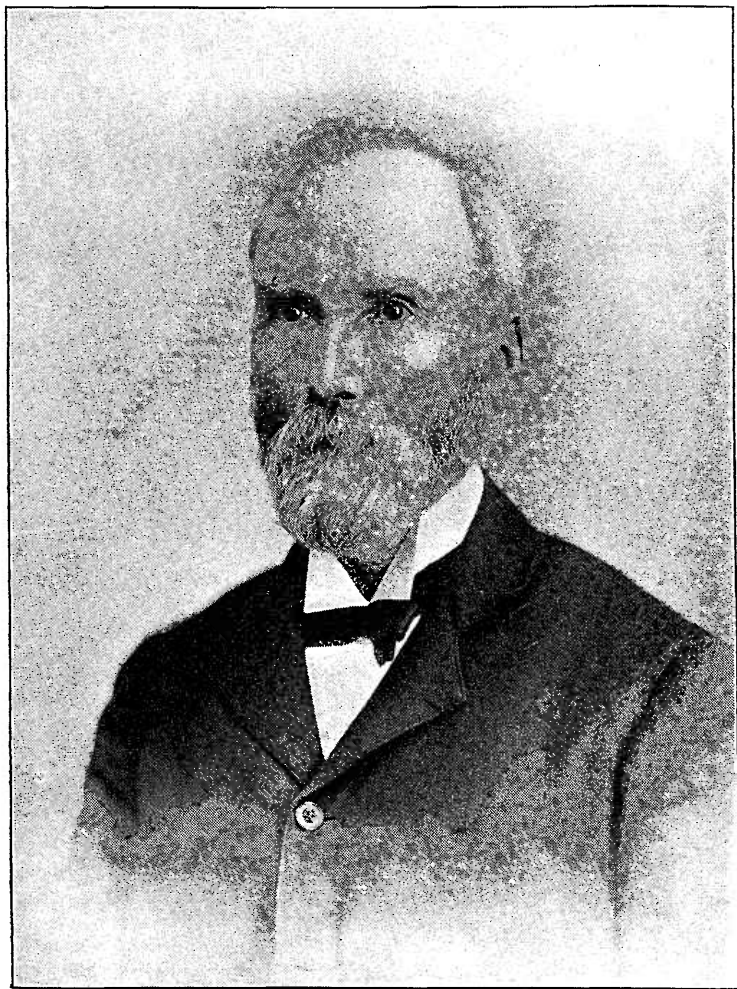
To those of us who were born in the great prairie region, and who remember the simple life of the pioneer settlements, the swiftness with which social problems have rushed on this country is rather disturbing. But the problems are here and they will grow into ever larger dimensions in proportion to our neglect of their presence. Some people would prefer leaving problems alone because problems necessitate thought and work, and some people do not like these. But the more we let problems alone the more they decline to let us alone, and even in self-defence we have to deal with them. But that should not be our main motive for action. We are the Lord's servants engaged in carrying out the Lord's commission, and our business under Him is to make a better world. To make a better world we must make better men and women, and to make better men and women we must reach their hearts with the Gospel, and give them an environment which will not choke the seed sown and render it unfruitful. All our social problems are, at the centre, moral

problems. The State has to do with many things which it is not the province of the Church to interfere with directly, but the Gospel, which is a special possession of the Church, can alone touch the secret springs of human action, and so transform the face of the world. The men who claim that socialism will cure all human ills, say that, in order to work properly, socialism must have behind it a higher type of human character than the present level. But there is no way of getting a higher type of character except by the Gospel, as all human history attests, and hence our duty as a Church is clear. We must aim to transform and ennoble human character, and thus give to the State citizens who will stand for the righteousness that exalteth a nation, and oppose the sins which bring reproach upon any people.

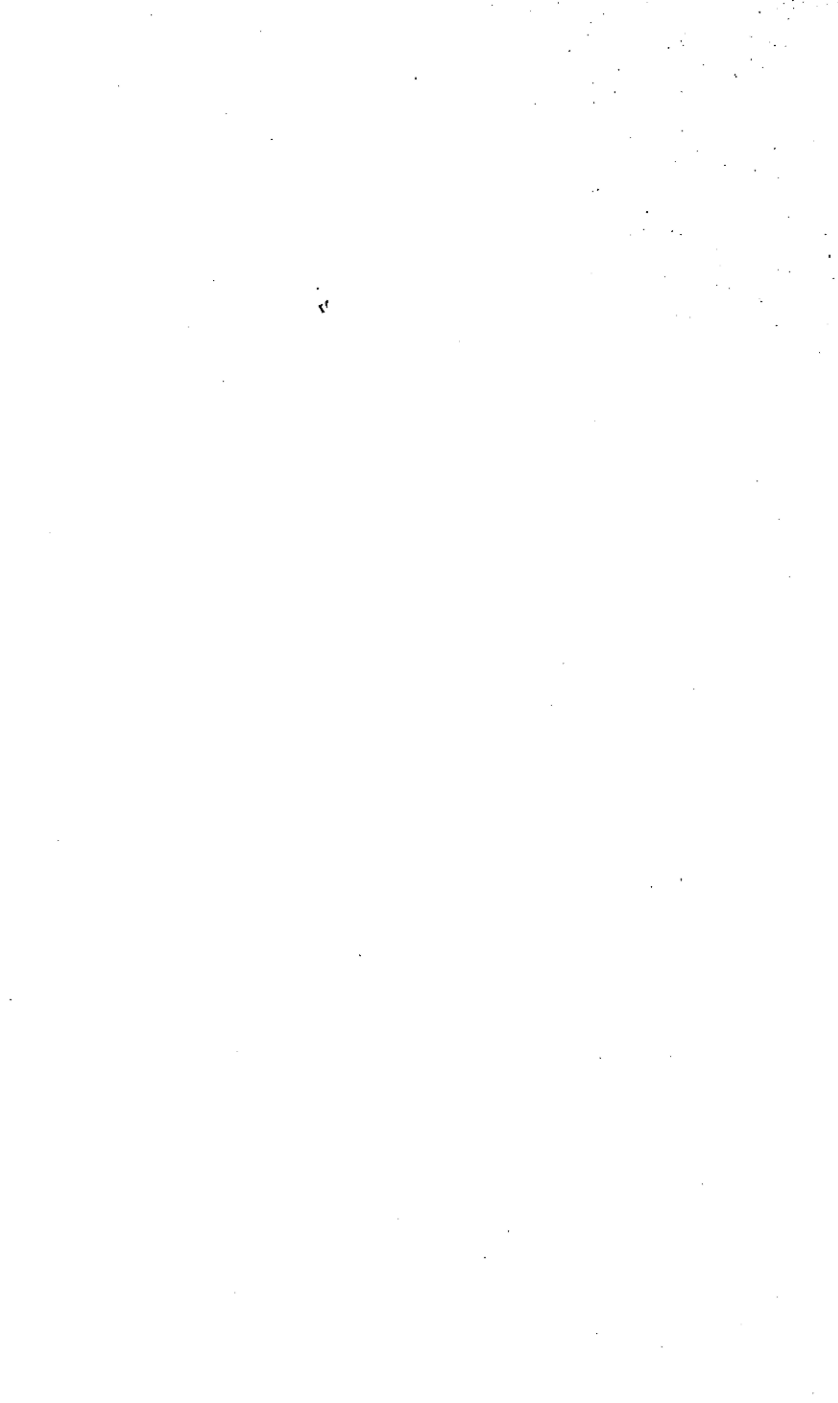
The Temperance Problem.

We have been pluming ourselves on the assumption that in Canada we have been becoming more temperate in the use of intoxicating liquor. But we have been rudely awakened out of this state of mind by the recent publication of Dominion statistics, which show that we have increased our consumption of liquor about 200 gallons per head last year, over the year preceding. The increase in the use of strong

drink is greater than the increase of population by percentage, and hence we cannot lay the blame on the foreigner. The use of tobacco is enormously on the increase. The use of tobacco may or may not be considered a sin. It cannot be properly claimed as a necessary, but as an indulgence. Moody said he would not say that a man who used tobacco could not be a Christian, but he would say that he would be a cleaner Christian if he did not use it. In any case we should all be clear in condemning and discouraging the use of cigarettes by young and growing lads. Last year, Canadians consumed 783 millions of cigarettes, being about 196 millions more than the year preceding. The cigarette is so deadly an agency against the physical and moral well-being that our neighbors to the South call it the "coffin-nail," and large employers of labor decline to employ lads who use it. The increase in the consumption of drink and tobacco means, superficially, an increase in revenue, but when we remember the misery caused by them we must feel that the increase is "blood money." And besides, we recall that the money received by the State for these things has to be more than paid out to counteract or combat their effects. It was the greatest modern financier, to wit, Gladstone, who said, "Give me a sober people and I will find the revenue."



THE LATE REV. ROBERT MURRAY, LL.D.,
Author of "From Ocean Unto Ocean."



The other day a young telegraph operator in the West, muddled with drink, mixed up a railway despatch, and the State promptly arrested, tried and sentenced him to the penitentiary for two years. A labor paper out there quite properly pointed out that the situation was peculiar. First the State had furnished him with the opportunity to drink, through open bars, licensed to sell drink, and then, when he availed himself of it, the State turned round and, at considerable expense, put him in jail. It has always seemed to me that the license system is like a man setting fire to the prairie with his right hand and then trying to put it out with the left by providing police and the other paraphernalia of law. Some day, if we may use another figure, we will wake up to the criminal foolishness of burning our candle at both ends. Waste is the arch enemy of an economic system, and the liquor business is waste of the worst kind. And from the other standpoint, the leading medical men of the day point out strong drink as the great destroyer of life both amongst the living and amongst the unborn. Liquor blights childhood, leads to debased morality and horrible vices, produces insanity, lowers the producing power of all workers, multiplies paupers and gives rise to

eighty per cent. of the world's crime. And for us as people of the Church the fearful indictment of drink is found everywhere in Holy Scriptures. Let us scale the mountains of the white skulls of those who have died under the power of this deadly evil, read the pronouncement, "No drunkard shall enter the Kingdom of God," and then work to keep our hands clean from the blood of our fellow men. This is part of the Home Mission problem.

If any one objects to the policy of the State in seeking to restrict or suppress the drink traffic, we ask such to remember that the right of the State to protect itself has never been denied. As a matter of fact, the license law is a recognized assertion of that right in connection with the liquor business. A license law is a measure of prohibition. The State does not license a grocery store, but it does license a saloon in order that the number of saloons may be limited and that they may be under State control. Our license system practically is the chaining up of a dangerous dog that should not be allowed to run free, but which can be destructive within the length of his chain. And there is a growing conviction that it would be better to kill the dog and have done with it.

The Purity Problem.

The vice commonly called the social evil is in nearly all respects the most deadly and dangerous of all the vices. It attacks the source of life and degrades to animalism sacred affections and relationships. It has thrived on the silence of good people, and, through being ignored, has grown to a terrible extent in recent years. There are those who, for the sake of gain, organize themselves for the propagation of this great evil. Foul literature is circulated, indecent pictures are sent around or shown in low theatres, and a regular traffic in the business is being maintained. The policy of trying to segregate this vice in a certain locality in any community is one of the most brazen and unchivalrous cases of connivance with evil on the part of administrators of law that is known in modern times. It is the cultivation of moral and physical disease by the practical maintenance of an open cesspool in the community. The sternest measures of suppression should be relentlessly pressed, and the searchlight should be turned full upon the men who make this gigantic curse possible.

The Gambling Madness.

The craze for gambling is much in evidence in Canada. Perhaps its most flagrant and

vicious form is in connection with the race-tracks throughout the Dominion, which are shamelessly encouraged by the presence of many people who are prominent in social and even church life. There ought to be moral stamina enough in every Christian man and woman to boycott these meets unless they are freed from organized gambling, and a crusade to bring this about might do good. The gambling mania is found rampant also in regard to land and stocks as well as racing meets, and in the inanity of society card parties. Fundamentally all gambling is a distinct type of thievery, and ought to be disowned by professing Christians. In the long run the money that is really earned by labor of brain and brawn is the only money that properly belongs to us—all the rest is unearned increment, and belongs elsewhere than to us. And while we are on the gambling question we ought to make strong protest against some of the abominable methods used at times to raise money for the support of the Lord's work. When we all make this protest in the Church we can, with clearer consciences, crusade against the mania that makes people dissatisfied with the only proper way of making money, and which, in a most extraordinary degree, sends its votaries into the fierce fever of effort that al-

ways ends in unhappiness and often closes with the asylum or the suicide's grave.

The Labor Problem.

Whole libraries are written on this question, but, for our purposes, they may be condensed into a few general propositions. Every man has the right to labor, and every man is entitled to the product of his physical and mental toil. Hence it is likely that a general system of profit-sharing will have to be adopted before we can have social rest. Man means woman also, but child labor is barred. Work is honorable, and wilful idleness is dishonorable. Tramps, whether rich or poor, are undesirable citizens. Employers of labor must care for the comfort, health and welfare of their employees in the place of their toil, and employees must give faithful service. Every worker is entitled to reasonable hours so that rest and recreation and self-culture may have due place. Every man should demand his God-given right to the Sabbath Day, for his physical and spiritual upbuilding. These general propositions, if analyzed and elaborated, will be found to contain the essence of the labor problem.

Clean Politics.

Party seems necessary to the carrying on of responsible representative government in a country, but blind partisanship is the source of untold political iniquity. Blind partisanship leads to the political corruption which degrades statescraft into a game in which the unscrupulous manipulator succeeds against the high-minded statesman. Independence within the party is the hope of the country, and men should treasure up in their hearts the Reformation doctrine that God alone is Lord of the conscience. No man has a right to hand over the keeping of his conscience or his right to think to any other man, though leadership is indispensable in all movements. No human leader should own a man. Education in a country like ours must be made so accessible that all the people can get an intelligent view of public questions. And a man should be independent enough to declare within his own party or before the public his change of attitude when he finds such change forced upon him by his enlightened reason. One recalls the saying of Principal Grant, that the difference between a man and a donkey was that the donkey never changed his mind. And one remembers, with relish, how when Sir William Vernon Harcourt was taunted

by some one in the British House of Commons with having changed to the very opposite of his position of four years previously, he replied: "Does the honorable gentleman think I have lived for four years without learning anything?" Statescraft is a noble business, and should not degenerate into the vile politics that chloroforms intelligence and conscience. These things teach and exhort.

Problem of the City.

All the questions we have been discussing in this chapter become more pressing in proportion to the growth of population in any given locality. Hence, over and above anything we have said, incidentally, we wish to emphasize now what we may call the problem of the city. The growth of cities is the most outstanding, and, in some ways, the most disheartening feature of our modern life. Up to recent date we in Canada have lived much in the open spaces, and, in any case, not far from the glory of God's great out-of-doors. But a change has come with a rush, and huge aggregations of factories and stores and houses and pavements are eating up the surrounding farms and devouring the moving masses of humanity. The city is hungry and insatiable, and in our competitive time certain men are set apart to be industry-hunters, and

thus aid in bringing more human life into its maw. One wonders at this at times because, in proportion as the city grows, the burden of governing and controlling and satisfying it becomes more oppressive. The city is the centre of social unrest and agitation and crime, though it has not a monopoly of these, and it is also the home of much that is artificial and conventional, and unspeakably wearing upon body and mind. But the city has come to stay. The process of manufacture has passed from the hand of the individual to the factory, and as necessity compels operatives to live near their work, congestion of population seems inevitable, and congestion of population means the tenement and the slum. This, we say, seems inevitable, but it is not so in reality, though it appears so under present conditions. We have allowed the greed of private transportation companies to make such prohibitive rates for travel that the ordinary worker must live down town instead of out farther in the open. Some day cities may operate their own transportation systems in the interests of free air and better room for the people. In the meantime we can at least have municipal playgrounds for the children away from the flaming influence of the street, and we can see that public parks, which are the lungs of cities, are within reach of all. This is

a land of illimitable dimensions. We are not cramped on an island, nor hemmed in by mountains, and we ought to give ourselves room. Besides all that, there is such close affinity between the saloon and the slum that we ought to smash the saloon in order to help to head off the slum.

Of course, we do not, in this glance at the congestion of the city down-town areas, overlook the fact that foreigners, reckless of the better ways of living because ignorant of them, crowd into certain quarters and transform them into ghettos and Chinatowns, and the like. But a city can prevent this if it has a real mind to tackle the situation. In the meantime, the Church can do everything possible to make city conditions better. The Church can awaken the city to wrong conditions wherever they are found to exist. The power of one man in a pulpit to shake a city out of its chloroformed condition in regard to evil, is illustrated in our day by the work of that man of Presbyterian determination, Dr. Parkhurst, of New York. Evildoers are weakened by their conscious guilt and will give way before the efforts of a consecrated and courageous soul. Or, as Dr. Parkhurst used to put it, the wicked flee when no man pursueth, but they will make better time if some one is after them. And the State aroused

by the Church must be after the wrongdoer to save its own life.

And the Church above all can pursue with unfaltering faith its supreme business of preaching the Gospel by life and word amid the worst surroundings. This never fails, and the evangel can redeem the slum. It is one of the glories and, in a sense, one of the heartbreaks of the down-town mission, that men and women who are led to Christ through its efforts soon find themselves able to leave their grimy surroundings and move to better districts. If the Church believed this intensely enough, and if Christian people would not allow down-town churches to starve and die, and if Christian men in the State would make and administer good laws, the slum would have to go. These are large "ifs" but they are not beyond the faith that can remove mountains. With man these things are impossible, but with God all things are possible. Let us get the right meaning of this great text and go on to victory.

It is quite likely that some of the things which have operated to cause a trek from the country to the city are being removed, or at least made less operative. The isolation that once characterized the country home is vanishing with the coming of the telephone, the trolley and the motor car. The tragic fate of many

a country lad and lass who leave to go to the city without counting the cost, is having its effect on many a rural district. The freedom and the healthfulness of the country, which has at the same time nearly all the conveniences of the city without its drawbacks, are blessings that are year by year being more appreciated. And the farmer is coming more and more to see that if he and his wife are not to be left alone in their old age on the farm they must allow their boys and girls to have a more distinct share in the products of the place, and thus keep them home. When all these things are fully understood it is quite right also to know that if the city has its deadly perils it also has its magnificent opportunities. Let people, whether born in the country or in the city, see both these possibilities and choose their sphere of labor with open eyes. Both have dangers and temptations, and great avenues of usefulness. To live and act worthily in either one is to recognize that life itself is not a vain thing, but a high calling of God.

There is no problem in all this loud modern world of ours that is not touched by the principles of the Gospel of Christ, but the Church, which presumably knows the Gospel, must also know the problem. Only thus will the Church do her whole duty. The future of this great

country is largely what the Church under God will make it. Let the minister, the missionary, magnify his office. Let no man take his crown. In this utilitarian day some man may say that the minister is producing nothing tangible, and therefore has no place in our social system. But if under the blessing of the Spirit he produces character he is making the most tremendous contribution to the country's welfare and influence. John Knox never made a plough or built a railway, but by the grace of God he made a nation, and that nation has done its good share in the making of a better world. So may it be with every missionary in Canada.

CHAPTER XI.

MISSIONARY SUPPORT.

IF missions and missionaries are to do their work aright, they must be adequately supported. If they make a country safe to live in and do business in, then even the business world, on that ground, ought to support them. But the obligation resting on all professing Christians to support mission work is infinitely greater than that merely utilitarian view indicates. Christians are not their own; they are bought with a price, even the precious blood of Christ. They own what they have in a sense as against men, but they own nothing as against God. God owns them and all they have if they are Christians. Christians are not really owners; they are stewards and trustees of what they possess, and as such it is their bounden duty to expend it in the way that, in their enlightened and prayerful judgment, will conduce most to the glory of God and the extension of His Kingdom. They are entitled to what is necessary for themselves and their families, that they may have enough to enable them to do their work in

reasonable comfort and efficiency, but they are not to go beyond that into the extravagances of self-indulgence. It is not what people give, but what they keep for themselves, which decides whether they are really giving in the Scriptural sense or not; all true giving involves sacrifice, as Christ's giving Himself for our sakes did. He has left us an example that we should follow in His steps.

There can be no safer and saner expenditure than that of money given to missionary causes at home and abroad through the regular channels of the Church. No money in any business enterprise is so carefully and inexpensively administered.

Missionaries are not air-plants. They require some solid sustenance for their bodies like other human beings. And they have more appeals made to them constantly than others have to hear. They must practise hospitality. In many of our frontier fields the minister's house is the only place which is supposed to be open all the year round to counteract the yawning door of the saloon and the other resorts of evil. And the contest is very unequal, because the minister has scarcely enough for himself and his household. It is no shame to him that he is poor even in a land of plenty. He has given up for the ministry all the worldly ways

to wealth. He has not entangled himself with the affairs of this world, because he is a soldier on active service for the King. And as the country maintains the soldier for its defence, so ought the missionary, who is its higher defence, to be maintained. Elijah was the real chariotry of Israel and the horsemen thereof, and many a humble missionary may be worth more to a nation than an army. Except the Lord keep the city, the watchman waketh in vain. No number of hired watchmen could have kept Sodom and Gomorrah alive, but a few righteous men would have seen it spared for their sake. Give the missionary, who is your executive hand for carrying out the commission of Christ, a chance to live and work. And support the colleges that are training men for the fields.

Our Church Budget is growing. So is our country. And so is our country's revenue. The trade expansion of Canada in the last ten years has been so enormous that we are forced to think in terms of tens of millions to keep up acquaintance with its dimensions. Our Church Budget is a mere bagatelle compared to what we spend for peanuts and chewing gum annually, and compared with what we spend for liquor it sinks into utter insignificance. We say with the Psalmist, "The earth is the Lord's, and the ful-

ness thereof," but His ownership is not duly recognized.

Let us do our share, however small or large, for Him whose are the silver and the gold and the cattle on a thousand hills. And let us give directly, systematically and cheerfully. The Lord, who stands over against the treasury, seeing what men give and knowing what they keep, will multiply our offerings in the splendor of the arithmetic of Heaven. He will astonish us with the tremendous work they will accomplish and the joy that will roll back upon us. This surely is the word of God to a rich people in a goodly land, "Make to yourselves friends with the mammon of unrighteousness, so that when it fails they may receive you into everlasting habitations."

Paul, who had sacrificed everything for Christ and counted it a privilege and a joy, illumines the whole subject of giving over and over again in the light of the Cross. And lest any one might fail to understand he uses many figures to illustrate his meaning. In that fine chapter, 2 Cor. ix., he says in the sixth verse, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." A man cannot expect much harvest if he scatters a bushel of wheat over ten acres of land. Nor can any-

one expect great blessing from a niggardly contribution to the Church. And in the next verse this same lavish giver says that every man should do in that direction what he purposeth in his heart. It is not what he purposeth in his head. The head is the place of mathematical calculation, and some men, like Judas, are great calculators. He was an expert in the multiplication table and figured out the cost of Mary's alabaster box of ointment to a nicety, while she, grateful soul, was throwing it away with the prodigality of love. But Paul says, "purposeth in his heart." The heart is the seat of the affections. We would be sceptical about the love of a prosperous man for his wife if he hunted the bargain counter at a fire sale for a piece of damaged stuff to give her as a present. And we may well have doubts as to the love of some people for the Christ of the pierced hands, if we have to judge by the size of their contributions for His cause. But we thank God every day for the people we know, some prosperous, some struggling, who give according as God hath blessed them, and give with joy. Paul puts that, too, in a splendid form. We are to give not grievingly, not with sorrow or out of necessity for sheer decency's sake—not that way, but gladly, for the Lord loveth the hilarious—that is the word, the hilarious—giver, the one that

gives with the joyful abandon of love intoxication.

Scriptural giving is not a secular thing. The Bible lays immense stress on it as a deeply spiritual exercise, and, to the extent of one's ability, a necessary accompaniment of all true worship. Without it the Church cannot expand, and it is a great thing for us to be confidential agents of God for the administration of what He has entrusted to us. Let each one of us sing in view of Calvary:—

“When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

“Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.”



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